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SUMMARY



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CONTENTS

	PAGE
DEPENDENCY IN ONTARIO— <i>Hon. Eric Cross</i>	1
DEPENDENCY IN BRITISH COLUMBIA— <i>H. M. Caridy</i>	7
THE RESPONSIBILITY OF THE CHURCH FOR SOCIAL WORK— <i>Creighton Graham</i>	13
JUVENILE DELINQUENCY— <i>Brother Alleran</i>	22
ALBERT M. BELDING	29
THE ALEXANDRA HOME ACTIVITIES— <i>Mrs. C. H. Beckett</i>	30
THE CHRISTIAN SOCIAL COUNCIL OF CANADA	33
<i>Maternal and Child Hygiene</i>	
MATERNAL AND CHILD CARE IN THE UNITED STATES	35
ONTARIO'S NEW HEALTH HANDBOOK	41
HUILOTA DYERMAN	43
SARNIA HAS GOOD HEALTH YEAR	44
<i>Family Welfare</i>	
THE LONDON FAMILY SERVICE BUREAU	45
<i>Public Welfare Services</i>	
A PROGRAMME FOR THE PROBLEM OF NON-RESIDENTS	48
<i>With the French-Speaking Services—Les Oeuvres de Charité Canadiennes-Françaises</i>	
QUEL SERA L'AVENIR DU SERVICE SOCIAL CANADIEN-FRANÇAIS?	51
LE CONSEIL DES OEUVRES, MONTREAL	59
<i>With the Kindergartners</i>	
THE CHILD AND THE RADIO— <i>Mary MacFarland</i>	60
SUGGESTED RADIO PROGRAMMES	63
BOOK NEWS	63
LOCAL NEWS	63

To our Members:

The nineteenth annual meeting of the Canadian Welfare Council will be held in Ottawa at the Chateau Laurier

Monday, May First, 1939.

There will be a business meeting with the election of officers at 4:00 p.m. and an open evening meeting for the presentation of the annual report at 8:00 p.m.

Attention is directed to the fact that nominations, within the terms of the constitution and by-laws, for members of the Board of Governors of the Council are now in order and may be forwarded to the Council office, addressed to the Chairman of the Nominating Committee.

Please note that previous announcement sent to our organization members stated that the annual meeting would be held April 14th. This date has been changed as above. Please bear this change of date in mind in plans for attendance at the meeting.

THE CANADIAN WELFARE COUNCIL

The Canadian Welfare Summary

VOL. XIV

OTTAWA, MARCH 1939

No. 6

Dependency in Ontario

HON. ERIC CROSS

Minister of Public Welfare, Province of Ontario

MUCH HAS been heard recently, particularly through the newspapers and over the air, with respect to the various arguments being advanced for the abolition of some of our governing bodies. These arguments, or most of them, are in the main fallacious, in that they overlook the fundamental strength and weaknesses of our existing governmental set-up. Completely ignored is the highly significant fact that governmental costs have increased during the last thirty years, simply because of the unceasing demand on the part of the people for more services from their governments. Thirty years ago, for example, there was no Department of Public Welfare, although there was a definite demand for many of the services which this Department supplies. At that time these demands were met entirely by private charity or by small organizations working in the public interest. With the passing of years the feeling has grown, along with the growth of social consciousness, that governments must provide for the unfortunate and for the needy.

Economic maladjustment has had its share, as you all know, in imposing a heavy burden upon those whose duty it is to administer the affairs of the people. I refer particularly to the question of relief—for which account more than \$22,000,000 was expended under the jurisdiction of the Ontario Department of Public Welfare during 1938.

These facts are simply mentioned to indicate the extent to which governments have been forced to go to meet the demands of changing times. It is my firm conviction that these demands will not be eliminated by doing away with any one of our administrative bodies. Experience has shown that the further the spending body is from the taxpayer, the heavier become the demands upon that spending body. In other words, human nature has a tendency to lose sight of those factors which it cannot immediately visualize. Taxation is one of them. In the municipal field, a taxpayer knows to the last cent how much he is contributing to his municipal government. He has a fair idea where provincial

revenues come from. But the Federal taxes are largely hidden taxes, including a form of taxation upon virtually every single item in the average family's budget.

With a view to indicating the extent of the Provincial Government's responsibilities for its people, I should like to review briefly some aspects of the work of the Department of Public Welfare. This Department has administration over distinct forms of social endeavours: Old Age Pensions; Mothers' Allowances; Blind Pensions; Unemployment Relief; Children's Aid Societies; Orphanages; Refuges; and the Soldiers' Aid Commission.

Old Age Pensions

The Province pays 25 percent of the cost of Old Age Pensions with the Dominion Government contributing the remainder. Upon the Province, however, devolves the task of administration and supervision and as the years pass, they will become more onerous. For example, in 1931 there were 141,383 persons in the Province 70 years of age or over. In 1941 this is expected to reach 189,700; in 1951, 254,056; in 1961, 336,878; and in 1971, 380,335.

It is evident from the foregoing that by reason of the general increase in life expectancy, the burden of Old Age Pensions will become more severe in the future. The cost in Ontario for this form of assistance in 1938 was \$12,797,659, the Dominion Government contributing \$9,549,666. In December of 1938, 59,008 persons received assistance in the form of Old Age Pensions in this Province. The average pension was \$18.50 per person, per month.

Old Age Pensions have been in force in Ontario since 1929, yet we have not reached the peak load in proportion to our present population. This, actuaries tell us, will be attained in 1971 when the bill for Old Age Pensions, based on one-half of the aged population receiving \$200 per annum, it is estimated will reach \$38,000,000.

Nevertheless, and in spite of the constantly increasing cost, this is a form of welfare which has the whole-hearted approval of our people. Improvement in administration has come with the years and it is now a practice of the Department to have each pensioner visited by an inspector at least once a year. Every possible precaution has been taken to guard against abuses and fraud and to assure the people of Ontario that their money is well and carefully spent.

In the same connection it might be noted that in some countries—and in some of Canada's provinces as well—there is a definite agitation to extend the benefits of Old Age Pensions to persons of 65 years of age and upward. Under existing economic conditions such a proposal might

truly be deemed fantastic, involving as they would, a staggeringly heavy load upon governmental finances. Such a scheme could only be achieved on a strictly contributory basis.

Blind Pensions

Pensions for the blind have been in effect in this Province since October 1937. They operate under the Old Age Pensions Act, with the cost being borne 25 percent by the Province and 75 percent by the Federal Government, with the Province assuming the responsibility of administration. In December of 1938 there were 1,110 recipients of Blind Pensions in Ontario; the average payment per person, per month, amounting to \$19.49. All told the total cost of Blind Pensions during the past year amounted to \$240,937.00 of which approximately \$60,700.00 came from the Ontario Treasury.

Mothers' Allowances

Another form of public welfare which has almost universal support is the providing of assistance to families which have been bereft of their principal wage-earner, the husband and father. The cost of this aid is entirely assumed by the Province of Ontario and in 1938 amounted to more than five million dollars. That sum provided for the support of approximately 12,062 mothers and 28,013 children. A little more than one year ago these benefits were extended to include a mother with one child and although this represented a marked increase in expenditures for this purpose, the Department is of the opinion that immeasurable good has been accomplished.

Children's Aid Societies

The Children's Aid Societies are also an important activity in the social welfare field. There are 53 Societies, and in the year ending last March these had supervision over the lives of 19,769 children living in their own homes. This is a service rendered by the Societies which is not generally appreciated and represents a direct saving to the taxpayer of this province.

Of the 19,769 children mentioned above, only 1,076 have had to be made wards of the Societies and it is only then that the municipalities are required to contribute to the cost of maintenance.

Supervision is extended over children living in "free" homes of which there were more than 6,000 last year. Every precaution possible is taken to ensure that these youngsters obtain a proper home environment and in the opinion of the Department it is infinitely better that

they should be looked after in this fashion, rather than to be grouped in shelters as was the custom not many years ago. In addition, the Department looks after the matter of adoptions of which there were 800 last year.

For all these services the Societies cannot legally obtain any assistance from municipal finances, except where children are made wards. Children's Aid work in Ontario cost upward of \$1,200,000 last year and for this sum the Societies provided care for as many as 35,000 children.

In spite of the valuable work accomplished, the public has only a slight inkling of the Societies' functions. It must be borne in mind that they are private organizations dependent upon the good-will of private citizens for the financial support that enables them to give protective service to children in their own homes.

Orphanages and Refuges

Throughout Ontario there are orphanages and refuges to which the Department of Public Welfare makes contribution on a per diem basis. The inmates of the former number approximately 2,700, while there are about 5,400 persons in the refuges.

It has been the Department's policy to go further than the mere providing of food, shelter and clothing, and to make as pleasant as possible the sunset days of the lives of those confined in refuges. To this end systematic arrangements have been made in most of them for entertainment, social activities and religious exercises.

Soldiers' Aid Commission

A little known feature of our Department's work has been the granting of assistance to returned men who for various reasons have been unable to obtain aid through other agencies. This assistance has taken various forms, including direct grants in cases of emergent need due to illness, death or other causes, and financial support in the purchase of eyeglasses and needed dentures. More than 1,000 special grants were made last year from this fund, only a portion of which comes from the Provincial Treasury. The Commission has, in the past, received bequests and other contributions for the work it is doing.

In addition to the above functions, a back-to-the-land scheme has been inaugurated near Barrie where nine families of returned men are operating market gardens on a quite successful scale. This has proven an effective means of rehabilitation and the results are most encouraging.

Unemployment Relief

The greater share of the cost of unemployment relief has been borne by the Province since direct aid first became a major governmental problem. The following tables based upon relief expenditures in Ontario will illustrate this point; (Figures quoted are for calendar year)

Sums Expended for Relief

YEAR	TOTAL EXPENDED	DOMINION SHARE	ONTARIO SHARE	MUNICIPAL
1930	\$ 265,274	\$ 90,303	\$ 90,304	\$ 84,667
1931	3,927,694	1,321,116	1,321,115	1,285,463
1932	15,666,070	5,483,125	6,266,428	3,916,517
1933	28,564,936	10,435,741	11,173,611	6,955,584
1934	33,176,574	10,296,107	15,726,211	7,154,256
1935	36,565,058	7,650,000	20,772,005	8,143,053
1936	30,900,486	10,647,000	12,637,820	7,614,666
1937	22,330,186	7,044,750	10,076,158	5,209,278
1938	21,497,594	5,580,000	9,914,841	6,002,753

Relief Expenditures in Percentages

YEAR	DOMINION	ONTARIO	MUNICIPAL
1930	34.04	34.04	31.92
1931	33.64	33.64	32.72
1932	35.	40.	25.
1933	36.53	39.12	24.35
1934	31.04	47.40	21.56
1935	20.92	56.81	22.27
1936	34.46	40.90	24.64
1937	31.55	45.12	23.33
1938	25.96	46.42	27.92

The low point in relief figures since inception occurred in September 1937. September and the other remaining months in 1938 unfortunately showed an increase over the preceding year, although until the end of June our record was better than in 1937. September was mentioned particularly for the following reason; it was mentioned above that Old Age Pensioners in the Province number 59,008. These are needy persons over 70 years of age who qualified for the pension for that reason. It therefore follows from that fact that of the 163,000 persons per month on relief in a year as prosperous as any we have had since 1929, a very high percentage of these was unemployable. We are endeavoring to ascertain with some accuracy how large would be this percentage.

It has become the policy of the Provincial Government to recognize relief as an annual liability and to pay our way as we go in respect

to it. The same practice also prevails in our municipalities with one or two exceptions, and Ontario is free from the spectre of having to pay for current relief twenty, thirty, or fifty years from now.

Needed public works assist in reducing the rolls but as we learned in 1932-1933, tremendous sums of money—quite beyond our power to provide—annually would be required to provide work at the expense of the Government. But Ontario can, and our municipalities can, carry the present relief load of 22 millions per year. That has been demonstrated. It is when the figure was up to 36 million, as it was in 1935, that a strain is placed on all our resources.

Rehabilitation remains, however, a continuous though ever-changing problem. Chambers of Commerce, service clubs and charitable organizations, are urged to give this matter study and attention, not through any desire on our part to escape any responsibility, but rather because the problem is of such magnitude that I naturally welcome the interest of groups of our citizens in arriving at some kind of a solution. It is an activity that the Government can enter only at tremendous cost, and then not as efficiently as a group of conscientious citizens could, for their fellow citizen who is so unfortunate as to be without work and faces the terrifying and destroying realization that he may never work again.

In summarizing the public welfare field, I should like to recall the different classes which have been mentioned:

Relief Recipients (December 1938).....	250,000
Old Age Pensioners.....	58,600
Mother's Allowance Recipients.....	38,000
Children's Aid	23,000
Refuges and Orphanages.....	8,100
Mental Indigents	10,152
	<hr/> 387,852*

Is it any wonder, then, that Government costs have been on the increase? Taxes, after all, as far as welfare is concerned, operate as a transfer of purchasing power—of taking from those who earn and paying to those who do not earn. This nation depends for much of its income upon foreign trade in foreign markets, and taxation must never reach a point where it prevents us from earning that income by raising costs of production to the point where we are excluded from those markets. We must also live within our income and not go into debt for yesterday's breakfast. It must come out of the earnings of our people.

*Canada Year Book 1938.

†On the basis of an estimated population of 3,711,000 in 1937, this indicates that these classes alone represent 10.5% of the population of the Province.

Dependency in British Columbia

H. M. CASSIDY

*Professor of Social Economics, University of California, and,
until recently, Director of Social Welfare for the Province of
British Columbia.*

HOW MANY public dependents have we in Canada? The question, one would think, is sufficiently important for our governments to seek out the facts and to prepare and make public regular statistical reports that will give an answer. But no comprehensive statistics on the extent of the dependency problem are being compiled or issued for the country as a whole, and all that can be done at present is to make estimates based upon partial and often unsatisfactory figures for the various categories of dependency. According to such an estimate made by the writer, the average number of public dependents in Canada in 1937 was about 1,550,000, or 14 per cent of our population.

While good figures for the country as a whole are not yet available, it is now possible to present a reasonably accurate report for one province, British Columbia. For some time monthly reports on the number of persons in receipt of the different forms of public assistance and institutional care have been submitted to the writer's office and on the basis of these reports a composite statement on British Columbia has been prepared for circulation. This brief article is essentially an abbreviated version of this report, limited in material to details that may be of interest to readers outside of British Columbia.

The tables that follow show that the average number of public dependents in British Columbia in the year 1937, the most prosperous since 1929, was approximately 100,000, or 13.6 per cent of the population of the province. The dependent group was much larger in preceding years of depression—probably about 135,000, or some 20 per cent of the population, in the worst year, 1933. The figures that are given below suggest pretty clearly that the problem will continue to be serious, partly because there is a hard core of dependency constantly growing in size, which consists of unemployable persons and their dependents. Improvement in economic conditions, which leads to the re-employment of men now in receipt of relief, will not, by itself, affect this hard core.

"Public Dependent" Defined

The term "public dependent" is used to describe those persons who are dependent upon tax funds for support because they are destitute, physically or mentally defective or delinquent—those who must

be supported by the state either through relief allowances or pensions in their homes or through maintenance in public institutions. War pensioners, persons in receipt of government superannuation allowances, etc., are not included, for these persons are maintained by government as a reward for services rendered, rather than on account of their destitution or their need for institutional care. The dependent group breaks into two main classes, those receiving public assistance and those receiving institutional care. The public assistance class includes all those living on "relief", "allowances" or "pensions" designed for destitute persons. Such persons live normally in their homes, although a few, such as children and invalids, are in boarding houses, nursing homes or small private institutions. The institutional care group includes all persons in Dominion or provincial public institutions in British Columbia which provide maintenance for the mentally and physically unfit and for adult and juvenile delinquents. However, war veterans in Dominion Government hospitals are not included, since they receive medical care in return for war services rendered to the state. Nor are indigent patients in general hospitals covered for this group overlaps the various public assistance groups very largely. There is also a certain amount of overlapping or duplication of the public assistance categories by other institutional groups, but this is not great enough to be significant.

The only class of public assistance recipients for which information is not given in the tables that follow consists of Indians living on reservations for whom social services are provided by the Dominion Government. In January, 1938, there were 3,413 Indians in receipt of "material aid" from the Dominion Government, or 14.5 per cent of the estimated Indian population of 23,600.* In the absence of complete figures for the Indians percentage calculations of the extent of public dependency in the province are based upon the non-Indian population. Inclusion of the Indian figures would change the results only very slightly.

Total Numbers on Assistance

The figures in the tables below are designed to show the total number of persons, including the head of each family group and his dependents, who are living on the proceeds of relief or maintenance allowances, or are institutional inmates at government expense. With a few exceptions, the number of persons in receipt of assistance or institutional care on the last day of each month is listed in the basic tables from which the annual average figures have been calculated. The most notable exception is that the unemployment relief figures

*As reported by the Registration Branch, Department of Labour.

show the total number of persons supported by relief at any time during the month. These statistics, therefore, exaggerate slightly the extent of the unemployment relief group as compared with other groups.

Although there are some defects in the tables, incidental to estimates at a few points, a small amount of overlapping between the institutional care and the public assistance groups, the inclusion of a few persons who should not be considered public dependents and the exclusion of a few who should be counted, etc., it is believed that they give a reasonably accurate picture of the public dependency situation in the province.

Table I shows the monthly average number of persons in receipt of the different forms of public assistance by years since 1932.

TABLE I
Average Number of Public Assistance Recipients, 1932-1938⁽¹⁾

Year	Total	(2) Unem- ployment Relief	Mothers' Allow- ances	(3) Child- ren	(4) Provincial Poor Relief	(4) Municipal Poor Relief	Old Age Pensions	(5) War Vet. Allow- ances	(5) War Vet. Unem- ployment Assistance
1932	101,929	79,003	5,287	421	936	3,400	6,610	2,610	3,681
1933	131,913	108,686	4,983	540	830	2,200	7,328	3,410	3,958
1934	120,635	96,272	4,699	568	793	1,800	8,300	4,310	3,942
1935	117,444	90,624	4,624	577	940	1,700	9,327	5,330	4,290
1936	111,432	81,237	4,882	655	1,359	2,285	10,268	6,440	4,309
1937	93,978	60,669	5,259	737	1,590	2,749	11,121	7,900	3,955
1938 (6 mos.)	98,919	58,719	5,578	838	2,644	6,341	11,734	9,138	3,926

(1) This table is based upon monthly figures reported to the writer's office by the authorities administering the various forms of public assistance that are listed.

(2) These figures cover recipients of "unemployment relief" administered by the Provincial Government and the municipalities, including some farmers and their families. However, persons employed on works projects for "wages" rather than "relief" are not included.

(3) Children under care by children's aid societies and by the Provincial Government, either as wards or as non-wards, who are maintained wholly or mainly by provincial or municipal funds.

(4) Persons ineligible for unemployment relief who have been in receipt of assistance from the Provincial Government or the municipalities in their homes or, in some cases, in boarding homes or small institutions not covered by the figures in Table III.

(5) These are essentially public assistance services, as distinct from war pensions, for they are designed to assist certain classes of war veterans who need help on account of destitution which does not necessarily arise from their war service and does not entitle them to pensions.

The table shows that there has been considerable fluctuation in the number of persons dependent upon unemployment relief, with a fairly steady increase in the number dependent upon the other categories. The unemployment relief rolls have declined substantially since the most severe depression year, 1933. Part of this decline can be attributed to improved economic conditions and less unemployment

and part to changes in eligibility rules and administrative practices which have made for a transfer of cases to other forms of social aid.

The yearly figures that have been given above do not show seasonal variations, which are particularly important in the case of unemployment relief. In 1937 the peak figures were reached in February, with a total of 114,407, including 81,307 on unemployment relief, and the low month was September, with a total of 75,891, including 42,504 in receipt of unemployment relief. For the period covered the greatest number of public assistance recipients was 151,730 in March, 1933, of whom 128,358 were on the unemployment relief rolls, while the lowest number, 75,891, was in September of 1937.

Table II gives figures on persons in receipt of institutional care by years since 1934.

TABLE II
Average Number of Institutional Inmates, 1934-1938⁽¹⁾

Year	Total	Mental Hospitals	T.B. Institutions	Provincial Jails	Industrial Schools	Dominion Penitentiary	Other ⁽²⁾ Institutions
1934	5,054	3,014	324	468	87	848	314
1935	4,658	3,112	322	455	79	333	357
1936	4,949	3,222	526	501	88	268	345
1937	5,327	3,446	608	533	88	298	354
1938 (6 mos.)	5,590	3,603	635	556	102	329	365

(1) This table is based upon monthly figures reported by the various institutions to the writer's office.

(2) The Provincial Infirmary, the Provincial Home (Kamloops), and the Provincial School for the Deaf and Blind.

It will be noted from this table that there has been a gradual growth in institutional population. The increase in mental hospital inmates has been particularly steady and substantial. The 1934 figures for the Dominion penitentiary were unusually high because several hundred Doukhobors imprisoned for extraordinary reasons in a special penal colony on Piers Island were included. The sharp increase in tuberculosis patients after 1935 is explained by the Provincial Government taking over the care of patients formerly maintained by several general hospitals.

In Table III figures are presented to show the extent of public dependency in relation to the total population of the province.

The table shows that in 1933 public dependents made up nearly 20 per cent of the non-Indian population. Since that year the dependency burden has declined substantially, but during the first part of 1938 it was still high at 14.4 per cent, or approximately one person in every seven. The incidence of public dependency in British Columbia

appears to be not far from the Dominion average, which, as it has been stated, was probably about 14 per cent in 1937.

TABLE III
Average Number of Public Assistance Recipients, Institutional Inmates and Total Public Dependents as Percentages of Non-Indian Population, by Years 1932-1938.

Year	Population (1)	Public Dependents		Public Assistance		Institutional Inmates	
		No.	Per cent	No.	Per cent	No.	Per cent
1932	678,900			101,929	15.0		
1933	686,900			131,913	19.2		
1934	701,400	125,689	17.9	120,635	17.2	5,054	.7
1935	711,400	122,102	17.2	117,444	16.5	4,658	.7
1936	726,400	116,381	16.0	111,432	15.3	4,949	.7
1937	727,400	99,305	13.6	93,978	12.9	5,327	.7
1938 (6 mos.)	727,400	104,509	14.4	98,919	13.6	5,590	.8

(1) Dominion Bureau of Statistics estimates, less B. C. Vital Statistics Division estimates of Indian population. The 1937 figures are used for 1938.

Table IV brings out the relative importance of "unemployment" and other types of public assistance. Under the column headed "unemployment" are grouped figures to cover recipients of unemployment relief and war veterans' unemployment assistance; while the column headed "other" covers recipients of mothers' allowances, aid to neglected children, provincial poor relief, municipal poor relief, old age pensions and war veterans' allowances.

TABLE IV
Average Number and Percentages of Recipients of Unemployment Assistance and Other Forms of Public Assistance, 1932-1938.

Year	Public Assistance		Unemployment		Other	
	No.	Per cent	No.	Per cent	No.	Per cent
1932.....	101,929	100.0	82,684	81.1	19,245	18.9
1933.....	131,913	100.0	112,644	85.4	19,269	14.6
1934.....	120,635	100.0	100,214	83.1	20,421	16.9
1935.....	117,444	100.0	94,914	80.8	22,530	19.2
1936.....	111,432	100.0	85,546	76.8	25,886	23.2
1937.....	93,978	100.0	64,624	68.8	29,354	31.2
1938 (6 mos.).....	98,919	100.0	62,645	63.3	36,273	36.7

Much More to Relief Problem Than Unemployment

This table shows clearly that, contrary to a widespread public impression, there is much more to the "relief problem" than "unemployment relief". During 1933, the worst year of the depression period, the unemployment group made up 85 per cent of all public assistance recipients, while during the first part of 1938 the group contributed only 63.3 per cent of the total number. Over the same period the percentage contributed by other forms of assistance increased from 14.4 to 36.6. Part of this decline in the relative importance of unem-

ployment assistance is a reflection of changing eligibility rules and administrative arrangements. Thus, in the first part of 1938 provincial and municipal unemployment relief rolls were cleared of about 8,000 persons, consisting of heads of families who were considered unemployable, along with their dependents, and the great majority of these persons were transferred to provincial and municipal poor relief. A study of this table brings out the important point that decrease in the number of persons dependent upon unemployment assistance does not of itself promise solution of the problem of public dependency. The steady tendency for other forms of public assistance to increase and for the number of institutional inmates to grow explains why the volume of public dependency was still very high in 1938, although the number of unemployment assistance recipients had declined by about 45 per cent from 1933.

Since figures for all of the categories listed in these tables are now being reported currently to the office of the Director of Social Welfare in British Columbia it will be impossible to compile and to issue summary reports on the dependency situation month by month.

Such reports, it is submitted, prepared in much greater detail than the material in this article, should be available for every province, and for the whole Dominion. We already have good data for certain of the categories, such as unemployment relief and mental hospitals, but statistics for other categories, such as poor relief and dependent children, are not being regularly reported to Ottawa at all and nothing is being done to bring the total dependency picture before the Canadian people. In the United States the Federal Government, through the Social Security Board and other agencies, compiles and publishes fairly complete statistics on public dependency. There is an urgent need for similar work in Canada to be done by some branch of the Dominion Government.

Lengthening Dependency of Canadian Youth

"OLD AGE pensions have been a recognition of the increase in dependency at the upper end of life, but there has been no comparable measure directed against the change at the lower end, even though Canadian industry in the last ten years has absorbed only the youth who have come of age in nine years, and in the last twenty years only those who have come of age in eighteen years. The fact that industry for so long has come 10 per cent short of using the biological supply of youth, should make it clear that the youth situation is not just a depression phenomenon but a deeply-rooted problem."

*Dependency of Youth, Census Monograph No. 9
published by the Dominion Bureau of Statistics.*

The Responsibility of the Church for Social Work*

WILLIAM CREIGHTON GRAHAM
Principal, United College, Winnipeg

THERE IS a general sense in which I am sure no member or adherent of any normal Christian communion would hesitate to accept responsibility for social work. Every churchman recognizes that it is part of his general religious attitude to life to approve of every honest effort to alleviate the ills to which humanity is prey. He will accept without question his responsibility to lend moral support, and, in so far as he is able, financial support, to every organized effort to care for those who fall, as casualties, before social maladjustments of all kinds. I am sure that you, as a body of social workers, will be ready to admit that a great proportion of the moral and financial support which underlies your efforts and makes them possible comes from those who are directly under the influence of religion, or who, by heredity, are dominated by social attitudes which organized religion has striven to propagate.

From this general point of view concerning social responsibility our topic raises no issue worth discussing. I take it that what is really on our minds is the narrower and more concrete issue of whether or not the Church should accept any *direct* responsibility for the *administration* of social service. When we raise that question we raise a debatable issue and it is this specific question that I propose to discuss. It is a serious question and therefore I propose to treat it in a serious way.

When I was asked to prepare this address I requested that I might be supplied with some reactions on the subject from those actually grappling with social problems. The response was most gratifying but it revealed that there is not absolute unanimity among social service workers themselves on the central issue. Most reactions assumed that the Church does have direct responsibility in this field and concerned themselves with very cogent criticisms about the way this responsibility is discharged. All this was done in the friendliest way which showed appreciation of the general support religious people give to such efforts. In general the tone of these was that of a good tempered mother to a little daughter who wants to help her with her baking but whose lack of understanding and skill impedes the real business in hand. I haven't a doubt in the world that there is much justification for this sort of kindly impatience with the Church's ineptitude in social service.

*An address to the annual meeting of the Council of Social Agencies, Winnipeg, February 6th, 1939.

There was, however, one reaction which struck a different note. "My own feeling," says the writer, "is that if the Church can supply the spiritual inspiration so that members go out from it and take their part in secular enterprises in the community, its greatest function will have been fulfilled. I think the Church weakens itself in attempting to do work that already can be done better by an outside agency. Its particular field is a spiritual one. Possibly its great work is in moulding the character of the young by supplying training in morals and ethics."

Before I turn to the analysis of this reaction I want, first of all, to express my appreciation of the spirit of it. Its exaltation of what the writer calls "spiritual inspiration" is something that every religious minded person will endorse. To acknowledge that it is the function of the Church to be the dynamo which supplies the power which drives curative social enterprise is to allow the Church a role great enough to satisfy any churchman. There is here no condescension to the Church but rather a fine piety which is of the very essence of true religion.

Necessary to Define the Term "Church"

It is true, moreover, I would judge, that this view of the matter is one that will appeal to great numbers of Church people, but especially so, I should think, to church people who belong to our Protestant wing of the Church, though even there there would be by no means universal acceptance of this viewpoint. But the importance of this reaction for us at the moment is that it compels us to define the term "Church" because there is implicit here a view of the nature of the Church which deserves to be made explicit and then to be subjected to criticism so that we may see if it will suffice for us.

The writer of these words makes use of the terms "secular" and "outside" in a way which shows that in her mind the Church is an entity in itself apart from the community. The members of the Church are to "go out" from it and "take their part in secular enterprises in the community." The Church, thought of as an entity in itself, "weakens itself" if it tries to do something which can "be done better by an outside agency." This church properly functions in only one aspect of life which is denoted by the rather vague term "spiritual." Somebody is given to this ethereal term by suggesting that "moulding the character of the young by supplying training in morals and ethics" would be comprised in this spiritual function. But by inference this is separated from the function of training the mind which we call today "education."

Now I am obviously not competent to speak for the Church. Unfortunately, from my point of view, no one is competent to speak for the Church to which I belong, or else we may say, if you like,

everyone is competent to speak for it, which is the same thing in the end. All I can do, therefore, is to say that for me personally the view of the Church's nature and function which is implicit in the sentiments we have been examining is not acceptable.

"Social Work" Under Broad Definition

Later I shall try to set before you my reasons for this judgment. But before we can proceed with that effort to set up a different definition of the term 'Church' we ought to pause a moment to define our third term which is "social work." What do we mean by this? Are we going to confine this term to particular efforts to alleviate the results of social maladjustment, such as, in the old days, might have come under the term "charity"? I am going to accept the understanding of this term which I find in those reactions you so kindly sent me. From these I gather that social workers as a whole are well aware that "social work" is something bigger than charity. For example, one very valid comment which I received reads as follows: "Many of the Churches still lay too much emphasis upon "alms giving," and concentrate upon giving at special seasons of the year, such as Christmas and Easter." Or take this: "To me the greatest weakness in the welfare work done by church groups is that it is greatly varied and very spasmodic."

As I see it comments like these are inspired by a feeling that "social work" is something vastly more than merely relieving occasional maladjustment. If I had any doubt about this wider definition of the term "social work" it would be dispelled by comments like this one: "The Church as an organization does not actively concern itself with problems which affect fundamentally the health and morale of the economically less fortunate citizens, e.g. housing in Winnipeg." Now that is a very specific social problem but we all know that it has economic and political ramifications also. The political ramifications are suggested by this comment: "Public servants employed and elected find little open support given to them by the Church in their efforts to improve conditions and standards."

In view of this evidence then I must take this term "social work" not in the narrower professional sense of social service administration but in the more inclusive sense of the term "sociology." There is implied in it not merely the work itself but also the broader social forces which may cause or cure the individual maladjustment. When we look at the matter this way we see out of how large an area of real life we would debar the Church as a corporate body from participating if we were to accept the view that it should not function in "social work."

That brings me back again to the task of setting before you a definition of the term "Church." Let me begin by saying that the narrower view of the Church's nature and function is the one that actually prevails today, in the Protestant side of organized Christianity. There the tendency is to think of the religious side of life as "sacred" and all the rest of life as "secular," to think of religion as a particular aspect of life like business, or politics, or education, or art, or music. At this point I will venture to give it as my humble judgment that this point of view is very closely related to the process of social disintegration which has been going on in our liberal democracies. It is my belief that if we had a different understanding of the religious function in the social process we would find ourselves better able to deal with the present alarming degeneration of Christian culture.

I am not going to offer any *ex cathedra* pronouncement on this matter. I am not going to tell you what religion should be and should do. I am going to invoke the aid of a *bona fide* social science, history, and try to show what religion has been and what it has done, and, to a certain extent, how it has done it. I have spent the greater part of the last twelve years in a study of the remoter origins of the Christian religion, as these may be derived from a study of the religions of the ancient Near East and, more particularly Hebrew religion. In these studies I have tried to develop and use what we might call a social-anthropological approach to the evidence. I have tried to see how religion functioned in the social process in those older cultures and to understand in what respects Christianity transcended those older religions in its social functions.

Social Structure of Ancient Religious Cultures

I want to try to set before you a sketch of the social structure in one of these ancient pre-Christian religion-cultures—Hebrew Society in the days of the eighth century prophets. I select this time because it is a period when the dominant culture pattern is decadent. I hope that as I set this forth you will mentally set this pattern beside the Christian social order as it came over into Europe, fused with Greek culture, and took the form that it had up to the Reformation. If you do that you will see that the essentials of the old Hebrew culture pattern survive in the Christian society but in a form that makes that pattern applicable to mankind as a whole.

Hebrew society in the Eighth Century B.C. was organized as a royal theocracy. This system focussed authority in the person of the king who was regarded as the Messiah of God and looked upon by those who accepted the system, as an incarnation or presence of the deity. His word therefore was the Word of God and he was spoken

of variously as the "servant" and "the son" of God. In the social theory of this system authority flowed from God through the royal messiah.

The king was not the servant of the people. The term most often used of his relation to them was that of "Shepherd." His functions toward the people were in general three. He was to promote their prosperity, protect them from their enemies, and heal them of their diseases and he was theoretically endowed with all authority, heavenly and earthly, in order that he might discharge these social functions.

His office was not, therefore, merely a civil or secular office. He was religious head of the State. But his authority in all matters was actually conditioned in two ways. First of all it was conditioned by the aristocracy which included the religious orders, especially the priest and the prophet. Generally speaking the social function of the priest was to support authority and promote order, and that of the prophet was to criticise authority and insist that it properly discharge its social responsibilities. Secondly, authority was also conditioned in the last resort by the will of the people.

Function of Church was to Integrate Individual and Social Life

Now when we look at organized religion in that society we see that its function was to integrate individual and social life through the propagation of a philosophy of life. It taught people to pursue certain values, material as well as spiritual. It gave them a view of the real nature of the world in which these values must be realised. Finally, it patterned conduct in a way which was supposed to bring about the attainment of those values in that kind of a world.

When we understand this we see that the function of religion in that society was to permeate all aspects of life. On the economic side it taught the people through its ceremonials and liturgies to cultivate productive power. Material wealth was a value it did not despise. It also, through the prophets, concerned itself with the equitable distribution of wealth, and opposed luxury and waste as the roots of poverty. On the political side it sought to safeguard national sovereignty in so far as it could be conserved in that imperialistic world. The point is that religion was intimately involved in politics. But most intimately of all it was involved in the intimate social relationships of the local community. Through its ceremonials and their accompanying liturgies it ministered to the people in various needs.

For example, in that culture the amusement need was met through the shrine. That is why we have to go to religion for the origins of the dance and of the drama. What the press and the radio and art and music and literature do today for the mind and spirit of the people

religion did then. The origins of art, music, science and literature all root back in institutional religion. Likewise, law and the administration of public order and justice, the righting of wrongs, the relief of distress, these were all religious functions and the aim of religion, ideally speaking, was to integrate all these life activities and focus them on the realization of an accepted range of life values.

When we see this we understand what St. Paul meant when he demanded of Christians that "whether they ate or drank or whatsoever they did they must do all to the glory of God." In a religion-culture all functions are religious. Nothing we do is "secular." Religion must permeate everything. The genius of the secular spirit is socially disintegrative in the largest sense. The true genius of the religious spirit is integrative. It correlates functions, it promotes understanding, it inculcates positive, creative, and co-operative attitudes in individuals and societies.

I may not have succeeded in putting this over to you largely because this is not at all the picture we get of religion in our society. But I am absolutely sure that that is the sound definition of religion, that that is how we will conceive it if we stand in the true religious tradition. In that tradition we cannot accept secularism at all. No doubt you may say that this sounds like totalitarianism. It is, if you like. The Christian tradition is a totalitarian tradition. But it is not a national tradition as was the old Hebrew tradition. It is a universal tradition. And it is not an autocratic tradition. It is a tradition the very high distinctiveness of which is that it seeks to find and hold a precise balance between authority and freedom, an equal emphasis between power and responsibility for its exercise.

Serious Failure in This Religious Function Today

Now on this understanding of the social function of religion as being that of integration, of the building up of harmonious corporate personality, we can understand that at the root of the social disintegration which has been affecting our Western democracies there lies a serious failure in this religious function which indicates a debility of the religious forces of these countries.

Furthermore, if once we see that I think we will understand why we have seen this social disintegration arrested in certain societies. It is because in these this religious function has been regenerated. True, it has been regenerated in a primitive, tribal form, which is what makes it so threatening to us. But what I hope we will see from all this is that no society which goes secular can stand up against one which goes religious.

This may all seem far afield from what we started out to discuss. But I think it has a bearing on the most fundamental of all the problems raised by these reactions which you so kindly gave me. This problem was raised in these words "The support of indigent persons having been turned over to public agencies, the *personal service* which accompanied the old inefficient system has disappeared. The great problem is to restore this gift of personal service to the indigent citizen while maintaining the more efficient methods. The Church shows no consciousness of this problem and makes no effort to solve it."

Here we come to the crux of the whole matter. It calls to mind a conversation I had with a member of the Board of this Council recently. We talked about this personal factor in social work and how important it is in all our dealings with the unfortunate or the maladjusted not to ignore their elemental human rights, not to do anything that might lessen or injure their capacity as persons to reintegrate their own being and become dynamic and creative. Religion, when it is not decadent, also has this basic attitude. That is why religious people often do, in their dealings with the unfortunate, things which seem foolish to a trained social worker, and which indeed are foolish. They do them as a badge of this feeling for humanity in the abstract. They do them more to save their own souls than to help the beneficiary. The whole crux of the matter is just as this correspondent states it: how can we be efficient and yet in our relationships with those we seek to help bridge the gap between us with the personal spirit of friendship and brotherhood?

When we look at this particular reaction as stated by my correspondent it seems to me that there is implied in it a very important admission. It is that religion has something that the social worker needs. It has this capacity for what the writer calls "personal service" and it is as good as admitted that when social service cuts itself adrift from religion it becomes sterile. "Though I give all my goods to feed the poor and have not love—do not give myself—it profiteth me nothing."

My friend says that "the Church shows no consciousness of this problem and makes no effort to solve it." I can't accept that. What is the Church? It is a fellowship of individuals like herself who really hold and apply the great affirmations of religious faith. The point I want to make then, is that the first move towards a solution lies with the social worker herself. If such a worker does not herself cultivate the religious means of grace, if she cuts herself off from the Church and rejects it because of its failures, she is helping neither herself nor the Church. I want to put it up to you as forthrightly as I can that for the sake of your own work you must resist the secular spirit and, regardless of all the faults of the Church, identify yourself in every

way with that organized Christian movement from whose members come, and will continue to come, the bulk of the moral and financial support which makes social service possible.

If I could say a word tonight to break down the wall of pride, contempt, indifference which is threatening to spring up between the Church and the trained and efficient social worker I would feel that I had done a good day's work for my country. My friends, you will not misunderstand me I know when I say that you, because you are skilful, and efficient and trained, are thereby all the more susceptible to the sin of pride. There religion has something at least to teach you, and that is that we are all to be saved by confessing our own sins and cultivating that humility and unshakeable loyalty to God which "hopeth all things, believeth all things, beareth all things," even the Church.

Some Specific Criticisms Analysed

But when I have said this I am ready to admit the grave weaknesses of the Church in this particular function of social service. I found all your criticisms most helpful. I tried to analyze them to find out if I could where lies the weakness of the structure of the Church. I found the results very interesting. They were analyzable under three heads.

1. Failure in the polity or organization of the Church.
2. Failure in the administration of details.
3. Failure in religious faith or philosophy of life.

I am sure it will interest you to know that the great majority of these reactions (10 out of 15) point to a failure in Church polity. Let me give you a few typical examples of these. Here is a good one: "The Church appears unconscious of the need for co-operation with public agencies either in the way of study of problems with the intent to devise better methods of operation, or in the work lying just on the outskirts of public work in an area into which a public fund cannot go." Now that is failure in leadership, and leadership, in the last analysis, is a question of polity. I suspect that this writer has chiefly the so-called free Protestant churches in mind because these are more or less afraid of leadership and prone to pass their high offices around as a mark of recognition of services rendered by individuals, instead of offering them to individuals as a challenge to social endeavour.

Under the same category is the charge that public servants, employed and elected, find little support from the Church as such. I have no doubt that that is often so, and, where it is so, it is because the Church is not so organized that it can formulate a policy and put it into effect. There is no one who has the authority to speak for it on that particular issue.

Another belief is that "the Church or minister is not familiar enough with the social work scheme of a community." Now I know for a fact that most ministers are pretty well aware of what is going on in the community. I don't think this is a failure in knowledge so much as it is a failure to provide community-wide leadership for the Church with power enough to formulate and implement a policy of close co-operation with social agencies. To get a job like that properly done it must be committed to an individual who must be given executive authority to enable him to set up a routine.

I shall not touch on the three reactions which suggest failure in the administration of details with resultant duplication of effort and waste or resources, because these matters are very closely related to the larger failure in executive leadership.

I am glad that very little complaint was registered about basic spiritual failure. One reaction here was very important. It charged that "the church becomes so involved in the mechanics of operating and financing its building that it has little time for real social work." Closely related to this was this statement: "The art of friendly visiting, especially with older people, is almost forgotten by the Church group, . . . To be neighborly to the sick, friendless and old people would seem to be something that the Church group could be interested in."

Here the charge is that the church element of the community tends to become self-centred even though it focusses its interests on laudable activities which promote its internal fellowship. I have heard it charged that the Protestant churches of this country have become the church of the bourgeoisie, that they minister chiefly to the comfortable, relatively secure elements of the population. If this is so, and I do not know whether it is or not, it is a symptom of a serious spiritual failure beneath which lies a fundamental misunderstanding of what religion is in terms of social functions. You will pardon me if I again suggest that unless the social workers insist that they too are of the Church, that theirs too is religious work, we shall not get very far. Here, as in politics, or in education, or in business, religion can only function through religious persons, through persons whose lives are committed to the religious outlook on the world.

But looking around on the world as it is today, it seems to me that what our democracies need is to be reawakened to the absolute essentiality of the religious function, that is to say, the integrative function, in society. If the Christian Church cannot so examine itself and so reshape its institutional structure as to fulfil better than it is doing this function, then here, as in Germany, Italy, Japan and other countries, this task will be taken over by some new religion, call it pagan if you will, but anyway it will be a religion because it will attempt to discharge

the religious responsibility. It seems clear that what the world needs more than anything these days is a regeneration of the high and catholic religious spirit that is proper to Christianity, a great revival of that faith in love, that sure confidence in the invincibility of the creative and constructive and co-operative attitude to life, which breaks through all those barriers which lesser spirits raise between man and man.

Juvenile Delinquency

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*An address to the Annual Meeting of The Children's Aid Society,
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IN VARIOUS lectures, magazine articles, and conferences, delinquency has been exhaustively treated, yet its definition remains elusive, and its related problems so broad, that we are still groping for their solution. In epidemic diseases we persist and insist until we know not only their etiology and bacteriology, but also their carrier. We see the ravages of cancer all about us; medicine knows much about it, but it remains unconquered because its causes remain elusive, baffling and shrouded in mystery. Delinquency presents such a picture. We know, and are familiar with many of its causes, but others are pure speculation. In the broad sense of the term, the delinquent is one who is having difficulty in reconciling his social concepts with the concepts of society on the same subject. The variance may be petty or substantial, and upon their magnitude, will depend the extent of the delinquency. His concepts may have become warped in many ways, but in general, the divergence has its origin in the home, in lack of parental understanding or control, in some physical or mental handicap or a lack of grounding in the Ten Commandments. No child is born a delinquent or criminal. Factors present in the orbit of his own little world make him one.

In 1762, Rousseau wrote; "Everything is good as it comes from the hand of the Author of nature, but every thing degenerates in the hands of man." He was striking at society that permits its children to grow up amid poverty, vice and disease,—and then blames the children for their unsocial behavior.

This emphasis upon the responsibility of the social group for the behavior of each individual has been lost sight of many times since Rousseau. We have so frequently given our attention to *what* an offender has done instead of trying to discover *why* he did it. We have been too willing to shift to the individual the blame for the shortcomings of the group.

Horace Mann in 1847 wrote, "If any given percentage of all children can be rescued from vice and crime, and be so educated and trained so as to become valuable citizens, and the state refuses or declines to do this work, then the state itself becomes the culprit."

Many Opinions on Causes of Delinquency

As to the causes of delinquency, every layman has his own opinion, as has every specialist in the fields of psychology, psychiatry, and criminology. Many investigations, more or less scientific, have been carried out with the view of reaching a solution for this problem. By some, poverty has been offered as the sole cause. By others, hereditary deterioration is made to bear the blame. At other times, feeble-mindedness, emotional conflicts, political interference in police and court activities, inadequacy of school character building programs, parental neglect, glandular deficiency, intestinal intoxication, or flat-feet, among a host of other specific factors has been set up by self-assured advocates as the sole underlying conditions. The general lay impression, is that criminality is the result of what is referred to as sheer cussedness, or moral perverseness that may be beaten, flogged or frightened out of existence, leaving behind, not only thoroughly chastened erstwhile offenders, but a thoroughly frightened, conscience-stricken and thereafter law-abiding community as well.

A very broad generalization, somewhat discouraging, has recently been made by the Bureau of Social Hygiene, as an outcome of a survey made under the auspices of the School of Law, Columbia University, of the reliability of our present knowledge regarding crime and criminals, and of the efficacy of law administration and crime treatment leading up to a final recommendation that an Institution of Criminology and Criminal Justice be established to conduct intensive scientifically controlled researches as a basis for the evolution of a science of Criminology. The report states: "There is no scientific knowledge in the field of Criminology. We have no knowledge of the causes of criminal behavior or of the effects of different modes and varieties of treatment upon actual or potential offenders, or of the efficacy of programs in measures of prevention. In the absence of such knowledge, we are, and will continue to be, impotent to control criminal behaviour."

We may agree with the conclusion of these investigators to the effect that a final answer to the question has not yet been reached, but we can by no means subscribe to the thesis that we have no knowledge whatsoever of the underlying causation of delinquency. Indeed we do not know enough about the interrelationships of the various factors, but we certainly can point to very provoking situations in most cases as a basis for preventive effort on our part.

Delinquency springs from a wide variety and usually from a multiplicity of interrelated influences. Single cases, rarely if ever, act with sufficient potency to produce an anti-social behavior pattern. They operate together, some as predisposing, some as provoking, and some as re-enforcing conditions. Many of the cases are so subtle and insidious that often it is almost impossible to trace their origin and their path of confluence upon the victim. At times the responsible conditions stand out clearly, at other times they are so subtle that delinquent behavior seems inexplicable, as if it were gratuitous, without any underlying causation, as if cussedness were the only explanation to be offered. All offences are not induced by the same cause or the same set of causes; nor does any one offence committed by a number of different malefactors in all cases spring from the same underlying social and personal situations. The same cause playing on the different members of a group, or a family, will not evoke the same reaction or results in all persons of that group.

Prison a "Poor Man's Institution"

The prison is not the rich man's sanitarium, it is in a great part the poor man's institution. Eliminate poverty, and you will not eliminate all crime, but beyond a doubt, you will eliminate much crime that has its origin in the psychological conflicts that frustration, deprivation, disappointment, desperation, discouragement and economic deterioration brings with them. It is true that out of the poorest homes there often comes morally and socially outstanding citizens, valuable contributors to society, but rarely from the poor homes in which the morale has been broken down, and spiritual deterioration has set in. A sense of insecurity undermines emotional stability and mental balance. Economic stress brings about overcrowdedness, lack of living conveniences, hunger and deprivation of the good things that every human being, old or young, craves as a natural right. Sometimes from the individual's standpoint, it is not so much morality that we demand, it is acquiescence, surrender to inevitable inferiority, willingness to suffer with resignation and submission to the sting of outraged fortune. It is however the direct effects of poverty that score the highest results in human deterioration and delinquency. It is in the psychological disruption of the home, the deterioration of communities, the degradation of social standards, and the development of slum areas and delinquency districts that its greatest moral harm enters. Studies point to the fact that a large proportion of the inmates of our Institutions hail from a definite number of localized areas. Spot maps seem to indicate that adult crime and juvenile delinquency, from the standpoint of origin and causation, have a tendency to concentrate in certain areas of our cities, and to thin out in distribution in those sections of the city that

are better endowed economically and socially. These sections are sections of losing population which have seen the ebb and flow of many distinct racial groups, each on a lower social and educational level than the preceding one, each succeeding group taking unto itself many of the undesirable characteristics and behavior tendencies of the population that had just withdrawn.

Into these districts, individuals and family groups of lower intelligence and behavior standards gravitate. The more intelligent and successful quickly remove themselves and seek elsewhere more congenial surroundings and better living conditions, while the less successful and less ambitious remain. Poverty compels family crowding and congested living quarters. The economic struggle distracts the parents and draws their attention from their growing children.

Crowding, discomfort, bickering and inevitable restraint compel the youngsters to seek the street and the vacant lot for escape, compensation and recreation. For these children, the home is but a poor place in which to park oneself when there is nothing else to do. The street corner, the vacant lot, the questionable candy store, the pool-room, the pseudo-athletic and social club, the gang lair, offer many more alluring attractions. These districts are also the breeding places and the retreats of gangsters and racketeers. Each is the stamping ground of one or more gangs, ranging in maturity and delinquency status from the originally harmless gamin play groups, through the "punk" delinquents, to the criminal "big shots"—the envy and heroes of them all. To the spontaneous boy groups, play is play; hitching on automobiles, throwing stones, pilfering from stands, and stores, and petty gambling have no moral significance, no more than tennis, and horseback-riding have to the children more fortunately endowed. But these forms of hoodlum behavior in childhood set the patterns if permitted to continue, for delinquent behavior later.

A Social Problem of the Whole Community

Delinquency is not merely an individual problem; it is to a much greater extent, a social problem. To correct the conditions, to prevent their onset, it is necessary that we strike at conditions that breed and foster crime and other forms of maladjustment. So long as children are bred in poverty and in circumstances of deprivation and frustration, so long as their homes are unattractive and repelling, so long as parents are ignorant, embittered, distracted and brutalized, so long as slum conditions represent the only ones that children are to be influenced by, so long as society permits crime breeding situations, circumstances and standards to affect children through their impressionable years, that long will delinquency and crime be with us, though the lash be used on offenders and the prisons be filled to overflowing.

Delinquency is not alone a function of individual maladjustment; it is also the outcome of group maladjustment. We think not only of the individual mind, but also of the family mind, the gang mind and the neighborhood mind. The environmental phase involves social sanitation procedures that will clean out delinquency areas; that will improve the spirit, attitude and physical conditions of the home; that will improve housing, develop family vocational efficiency, and secure economic sufficiency; that will adjust emotional conflicts; that will offer adequate recreational opportunities for the potential delinquent in the different social groups to which he inevitably gravitates; and will develop suitable character-building and personality adjustment programs in the school, and within the community itself.

The morals of the community,—the standards, beliefs and customs of the neighborhood, and of society at large as expressed through its business practices, religious attitudes, political procedure and ethical codes are of vital moment also in the determination of the character standards and behavior patterns of the young. We must not have one set of ethical standards in the school and another set, a much lower one, in the community outside. We must practice what we preach. If we hope to condition the coming generation in the patterns of highly ethical behavior, we must apply them at home, in the streets, everywhere, with models of desirable conduct. A moral code without moral practice can but foster skepticism, hypocrisy and disdain for any system of higher ethics.

Physical and Organic Causes

Unfortunately, nature herself has to take part of the blame in the causation of maladjustments. What may be called physio-genetic explanations also are pertinent. Their organic human variations, and constitutional factors play their part. Individual predispositions and organic weaknesses make certain persons easy prey to vicious influences. What wonder then, that the feeble-minded and the so-called psychopathic inferior contribute a disproportionate number to our criminal population. Feeble-mindedness is not a direct cause of delinquency. It is but an indirect cause, a predisposing factor, a weakening circumstance, making the person a rather susceptible victim to environmental influences.

Control of Delinquency is Problem in Control of Human Behavior

The control of delinquency, the prevention and correction of crime, is a problem in the control of human behavior. Both social and anti-social conduct are expressions of the behavior patterns of the

individual; of his attitudes towards self and society; of his comprehension of social standards; of his habits of reacting to property, persons, institutions and laws; of his willingness to accept the restrictions and limitations imposed by society upon individual conduct; of his ability to comprehend his own acts and interpret them in the terms of their consequences; of the emotional drives that motivate his behavior; and of the conduct controls that have been developed within him through experience and direct instruction. Character is the sum total of the individual's drives and controls, of his desires, interests, prejudices, loves, hates, habits, attitudes, sympathies, satisfactions, ideas and ideals. Character is the result of the interactions of the organic needs and desires of the person, and the controls that have been set up by experience to guide, direct, restrain, stimulate and re-enforce the drives to behavior.

The entire problem of the causation of delinquent conduct resolves itself into the question,—What are the conditions that frustrate the development of socially approved behavior? What circumstances bring about the development of bad habits, bad attitudes, uncontrolled drives, anti-social emotional responses and wrong points of view?

Social case studies and interviews with boys, show that in the great majority of cases, delinquent behavior dates back several years prior to their first conviction or even the first arrest. Delinquent tendencies may be traced back, in the majority of cases, into the comparatively early childhood of criminals. In numerous cases we can follow the progress of criminality rather definitely from the earliest play group in the street, to play association with delinquent companions, truancy, misdirected forms of play, hoodlumism, pilfering from stands, petty thievery from shops, vagrancy, pickpocketing, gang activity, and to hold-up robbery and worse.

Roots Often in Early Life Experiences

In other cases we cannot follow this cumulative series of behavior responses, but we can trace the apparently sudden outbreak of delinquency to conflicts that have their roots in the very early life experiences of the offender, or to emotional trends that carry back to infantile and childhood frustrations, disappointments and inadequacies.

Underlying all human behavior is the thrust of individual drives for satisfaction. The child needs physical activity, play, and the gratification of hunger and thirst; he wants companionship on his level, commendation and social approval; he craves opportunities for self-expression and ownership; he wants to possess things, not because of their intrinsic worth or even their utility, but because they have a sensory or social appeal to him. He wants his place in the sun. He wants

security; he desires mastery because he is essentially an egoistic animal. The child strives for gratification, he seeks opportunity for self-expression, but at all turns he strikes up against realities, against the limitations to full pleasure realization imposed by nature and society, by the parent, the nurse, the playmate, the minister, the teacher, by the rules of the home, the school, the playground, and the gang, by the customs of the group of which he is a member, and by the laws of the land in which he lives.

Life is a process of adaptation to environment. In this process of adaptation, satisfactions and dissatisfactions are realized; successes and defeats are encountered; habits are established; mental emotional sets are ingrained; emotional attitudes are fostered; information is gained and ideals are fashioned. The sort of behavior patterns that result depend upon the original nature of the individual, upon his constitutional trends, and upon the nature of the environmental conditions in which the child and youth are brought up, upon the kind of experience to which they are subjected.

Two Factors Shape Behavior Patterns

The quality of the behavior patterns fashioned, their social and anti-social nature, are dependent upon:

- 1 The satisfactions realized in the child's attempt at liberty.
- 2 The dissatisfactions and the frustrations experienced.

Satisfactions are the goal of the organism. They are the determining factor in the fashioning of the future behavior life of the person. The right kind of home, offering security, affection and emotional harmony to the child, giving him comfort and opportunity for activity, play and self-expression; the right kind of intelligent parental patterns and training; good play companionships, right community models; inspirational religious association; satisfactory school experience; ample social and occupational opportunity; all make possible the gratification of basic needs and desires on a level of personal health and social approval. The tendency of the organism to repeat satisfactory experiences, and to ingrain such patterns, brings as an outcome the development of wholesome habits, attitudes, interests, points of view and ideals of conduct, and conditions the individual to lead a healthy, wholesome, moral life in the society of which he is a part.

Albert M. Belding, Saint John

ON JANUARY the 5th, 1939, the City of Saint John and all welfare effort in the Maritime Provinces lost an outstanding citizen and leader when "30" was written across the last page of Mr. Albert M. Belding's story.

As "Hiram Hornbeam," Mr. Belding brought his kindly humour and firm determination to play upon the day to day life of his city and province. A King's County man, New Brunswick born and bred, Mr. Belding came by way of the Normal School and teaching, into journalism, on the old Saint John *Sun*. With the exception of one year in Montreal, he served the newspapers of his own city for more than fifty years, beginning as a reporter and retiring, in 1931, as Editor-in-Chief of the Saint John *Telegraph* and the Saint John *Times Globe*. Though withdrawing from active editorship in 1931, Mr. Belding had continued to contribute editorials and public comment to these journals until his life closed, within a few months of his eightieth birthday.

One of the busiest of newspaper men, Mr. Belding was a charming contributor to different periodicals, poetry reviews, etc., but spent his energy, effort and warm imagination lavishly in humanitarian activities. It was only because of unusual physical strength and intellectual vigour that he was able, through the years, to give of himself so steadily and so generously.

Long before community welfare had become an accepted part of the average community programme, Mr. Belding was active in the formation of the Children's Aid Society in Saint John, energetic on behalf of public playgrounds, a crusader bringing the Board of Trade behind his welfare interests, and, of course, associated from the first with the first service club founded in his city.

It was probably only with the gradual withdrawal of his active stimulation from many of the city's activities that the people of Saint John began to realize what a great contribution his had been. Now, within a few weeks of his death, many of the ventures for which he crusaded are showing the cost of his loss. He was a type that is becoming far too rare in the average community, a man, cast in the mould of Brutus. He saw his own success and living only as incidental to the good living of the community as a whole. He felt his day a good day only when he had given a certain part of it to thought and effort for the betterment of the community which he loved, and for the improvement of the conditions of life therein for all the people.

Of all the disadvantaged for whom, through the years, he crusaded with an able pen, a gifted tongue, and a warm heart, the children were

nearest and dearest of his interests. If one looks about Saint John today, one can find everywhere evidence of the fact that A. M. Belding lived a long and useful life therein,—the Children's Aid Society, the playgrounds, the young men's organizations, the Family Welfare Association, the Boy Scouts, and most other community enterprises, of which one can think, came into being or were strengthened in their existence by his interest and unselfish determination to see that such services existed.

Saint John will be the poorer for his going. The finest tribute that could be paid to a long and rich and useful life would be a citizen's memorial fund to assure the continuance of those services, for the founding of which Mr. Belding gave so much of a fine and generous nature.—C.W.

The Alexandra Home Activities

A Three-way Contribution to the Well-being of Vancouver, B.C.

MRS. C. H. BECKETT

Secretary-Treasurer, Alexandra Children's Home

IN THE early pioneer days of Vancouver the W.C.T.U. undertook the care of three motherless children whose fathers were able to contribute a limited amount toward their support. Within a few weeks of their admission other applications were made and the necessity for a "Children's Home" was recognized and its establishment was undertaken by this small group of the W.C.T.U. On Thanksgiving Day of 1892 the formal opening of the Home was held at a house standing on the corner of Homer and Dunsmuir Streets, now the centre of the downtown area of the City. A Provisional Board was appointed and in February 1893 the first annual meeting was held, and a Constitution and By-laws adopted. The first Board was made up of representatives of the W.C.T.U., and different churches, two being chosen from each of these, with one representative from the City and one from the Ministerial Association.

The number of children increased, and a move was made to a larger home on Hornby Street, which was occupied until December 1894, when the Directors for the Alexandra Hospital for Women and Children made a deed of gift of their building and equipment, valued at \$12,000, at 1726 7th Ave. West, about two miles from the City centre, on the sole condition that the Institution assume its present name. Since that time five more lots have been purchased, and additions made to the building.

Between that time and 1931, the average number of children in care in the home was 70; in 1932 the Doukhobor situation caused a temporary increase, but by the summer of 1933 there were only 37 in care. Even in 1931, although the Board of Directors were operating a large building, with the appropriate staff, they were beginning to realize the advantages of foster home care, and in our first budget from the Vancouver Welfare Federation a small appropriation was made for its initiation.

Changing Responsibilities foreseen in 1933

In 1933 Miss Charlotte Whitton's advice was sought. We explained our gradual decrease in population, saying that we considered this to be due to closer co-operation with other private agencies, Mothers' Pensions, the Relief authorities, and the development of preventive services and supervised care of children in their own homes. At about the same time that Miss Whitton's reply came, stating that our position was common to many agencies and communities both in the East and in the United States, the Children's Aid Society asked us to act as a receiving home for their children until such time as they were able to develop their plan of subsidized homes. Therefore, from November 1933 until April 1938, we received such boys and girls as the Children's Aid sent us. These were mostly short-time placements, and the average number of children being cared for for the Children's Aid was about 15. By this time our own foster home programme had reduced our own institutional population to 20.

During the years 1933 to 1938, the Directors had been making a most careful study of how the Alexandra could best serve the community, and it is interesting to note how a Board of 38 members, many of whom had served for twenty years and over, were, early in 1938, unanimous in agreeing to remove our children from the old building, placing still more in foster homes and the remainder in a house purchased by the Board, in a good locality about six miles from the centre of the City, and there to undertake the observation of certain problem children needing special care. The value of this particular work has been recognized by Dr. A. L. Crease, Provincial Psychiatrist, and is being carried out in conjunction with the Child Guidance Clinic. Miss Elizabeth Grubb, Psychiatric Social Worker, was engaged by us in October 1938 for this special observation work, and her time is shared with the Child Guidance Clinic. We are interested in already noting the improvement of certain cases. The Home is now known as Alexandra Cottage, and is being run as nearly as possible as a normal home, not exceeding 10 children in number; others than those needing observation are also admitted for limited periods. The resident staff includes a house mother and her assistant.

Pioneering New Fields in Community Centre Work

With the removal of the children from the old buildings, the Board of Directors were able to develop their long-considered project of a Community Centre. During the 1938 Canadian Conference on Social Work Miss Helen Hall of the Henry Street Settlement, New York, visited us and told us we were indeed fortunate to be able to start and develop such work in buildings so extremely suitable, and in a locality so evidently needing such a service. On September 1st, 1938, Mr. W. A. Morrison, formerly of Vancouver, and who was at that time Director of the Children's Aid Society of Kingston, Ont., was engaged as Superintendent of the new Neighbourhood House. Mr. Morrison had had seven years' experience in the United States as Executive Director of the Five Points House of Industry and the Flat Bush Boys' Club and Community Centre in New York. Since October 1st, when the Alexandra Neighbourhood House, as it is now called, officially opened its doors to the community, there has been a gross attendance of 18,000 persons, and it is now averaging approximately 2,000 a week. Starting the day with three pre-school classes, it goes on to weaving, quilting, dressmaking of the Self Help Groups; unemployed men's activities, which includes the workshop; gymnasium classes for all ages; boys' and girls' group meetings with cooking, music lessons, etc., and social activities for adults and young people. The season's programme will include 39 group clubs, 57 classes and hobby clubs and 34 miscellaneous, making a total of 130 separate activities or groups. From the inception of this undertaking the whole programme has been based on the family unit. Special emphasis is being placed on dramatics, art, music, dancing, glee clubs, etc. Many volunteer leaders have come forward and offered their services, and of these we now have 90 regular workers, and 22 others who can be called upon as necessary. In addition to these, 6 workers have been assigned by the Provincial Recreation Department as gym instructors, and the Kitsilano Lions' Club have provided instructors in the wood-working shop. A course in leadership is being arranged by a sub-committee of the Council of Social Agencies at the Alexandra Neighbourhood House. At the present time we are looking forward to a visit at the end of February by Miss Peck, Secretary of the National Federation of Settlements of America, who is on a tour of inspection, and has offered to come to Vancouver to see our development.

The Fresh Air Camp

So far we have not mentioned the Alexandra Fresh Air Camp at Crescent Beach. In 1916 the children from the Alexandra Children's Home were given a month at Camp and this was so successful that the Directors decided that we should have a permanent site. The next year

property was bought at Crescent, and through the vision and efforts of Mr. Percy Gomery our Camp services were extended to other organizations such as the City Creche, Vancouver General Hospital, the Victorian Order of Nurses and the Community House (then operated under the auspices of First United Church, but which, owing to the depression, was abandoned in 1932).

Year by year this work has grown until in 1938 287 women and 879 children were provided with Camp care between May 5th and September 8th, a total of 15,937 days' care.

An efficient staff is employed, which includes, besides the Matron and necessary kitchen help, a Public Health Nurse and a Play Superintendent. During the past three years, special attention has been given to boys' and girls' groups and excellent volunteer leadership has been found for them. For one group of boys from 9 to 12, many of whom are of a pre-delinquent type, a leader is loaned by one of the City Departments. Follow up work is continued during the winter as far as time and staff permits and plans are now under way for a course for junior camp leaders, both boys and girls.

The Board of the Alexandra Children's Home has gone a long way since 1893, but faces with confidence the future expansion of their three-fold projects, realizing that each of the three is making a definite contribution to the Community, and being prepared to extend the work as the need becomes apparent.

The Christian Social Council of Canada

“THE CHRISTIAN SOCIAL COUNCIL OF CANADA” is the new name of a pioneer national service in Canadian welfare, known for many years as the Social Service Council of Canada. Largely the creation of the Christian Churches, the Council came into being as the Moral and Social Reform Council of Canada in 1907, and early in 1914 sponsored the first Social Service Congress in Canada, when Sir Robert Borden, Sir Wilfred Laurier and the Duke of Connaught gave addresses of welcome.

Convened in Ottawa but a few months before the World was plunged into the Great War, the Congress drew a representative attendance from all over Canada and gave its attention to a wide range of topics including child welfare, social problems of the city and in rural life, labour and industrial life, social service as a career, commercialized vice and the white slave traffic, problems of social and

moral reform, "the New State and the New Church", immigration, and the problems of Canadian Indians.

To this Council Canada owes a very great debt for its early stimulation of interest and activity in the many branches of social welfare, contributing to the development of social legislation and organized welfare programmes as we know them today. For a period many of the newly organized secular services joined in this Council. But it had an important task as a medium for inter-church co-operation, while new technical needs were emerging for the growing body of community social agencies and public welfare departments in the provinces and cities. The Social Service Council resolved to limit its field, and other organizations gradually assumed a number of the services which it had served to stimulate. In 1920 the Canadian Council on Child Welfare came into being, and was subsequently broadened in scope to become a national clearing house and advisory centre for organized social work now known as the Canadian Welfare Council.

The change of name of the old Social Service Council gives official expression to an altered function which has prevailed for some time. The following excerpts are quoted from the announcement published in its official organ, "Social Welfare":

"This change has been made because it describes more accurately the exact function which this Council has been performing. The Council is not primarily a Council of general non-sectarian social agencies, as the former name may have implied; it is a Council of Christian Churches and other Christian organizations for Christian social action, designed to expound and champion Christian principles as the true solvent of social problems

"Generally speaking, the Council thus becomes the servant and clearing-house of the major Protestant communions in the field of Christian social action. It will, in many ways, parallel the movement called Catholic Social Action in the Roman Catholic Church. This does not imply that the Christian Social Council of Canada is opposed to Catholic Social Action. It may be assumed that the two movements will have much in common and it is to be hoped that through informal co-operation there will be many causes which will secure their joint support."

Membership is limited to Christian Churches or other organizations of Dominion wide activity engaged in the furtherance of Christian ideals, and present members include the Baptist Churches in Canada, the Church of England in Canada, the Evangelical Church, the Salvation Army, the Society of Friends, the United Church of Canada, and the National Councils of the Y.M.C.A. and the Y.W.C.A.—M.B.



MATERNAL and CHILD HYGIENE

Some Notes on Maternal and Child Care in the United States

RECOGNIZING THAT the tremendous loss of life in childbirth and infancy in the United States could be markedly reduced if adequate resources of finances and of trained personnel were made available, the federal government took steps to stimulate the provision of such resources when it passed the Social Security Act in 1935.

Certain features of the Act, the administration of which was entrusted to the Children's Bureau in the Department of Labor, made provision for financial assistance to each State in their maternal and child health services, their services for crippled children and their child welfare services. This assistance is given on a grants in aid basis, for which the State must put up an amount equal to that asked under the Act, and on a direct payment plan to certain States which are in desperate need. Before this assistance may be obtained by any State, its plans and budgets for its use in the health service must be approved by the Chief of the Children's Bureau.

Certain objectives which it was desirable to strive for in a scheme of this magnitude were set forth by a committee reporting to a Conference on Better Care for Mothers and Babies which was called in Washington in January, 1938 by the Chief of the Children's Bureau. A plan of campaign, which is now in progress towards these objectives, was outlined at this time and consists of the concerted effort of all those concerned with maternal and infant care to increase professional resources through the following means:

Better undergraduate training for doctors and nurses.

Better graduate educational facilities for nurses and doctors, par-

ticularly in obstetrical and paediatric service of hospitals.

Better distribution of competent physicians.

More specially trained public health nurses.

The development in both cities and rural areas of complete services for mothers and newborn infants by utilizing available competent service under both public and private auspices, together with extension and improvement of public services not adequate to meet the need, as follows:

1. The local authority to provide maternal and infant care as needed, as part of its public health responsibility.
2. The State to give leadership, financial assistance, specialized service and supervision in the development of local services.
3. The Federal Government to assist the States through financial support, research and consultant service.

Federal Administration

Administration of responsibilities under the Social Security Act necessitated the establishment of several new divisions in the Children's Bureau. The one with which this article is chiefly concerned is the Maternal and Child Health Division which is directed by a physician (Dr. Edwin Daily), receives general supervision from the Assistant Chief of the Bureau (Dr. Martha Eliot) and has a group of five Regional Consulting Staffs. The Division works in direct co-operation with the State Health Departments, by which maternal and child health services under the Act are administered in the States, making available the services of the regional medical consultants, paediatricians and obstetricians, public health nurses, and a nutritionist for consultation and educational purposes in connection with maternal and child health programmes.

This Division is therefore responsible for administering the annual appropriation of funds for grants to States "for the purpose of enabling each State to extend and improve, as far as practicable under the conditions in such State, services for promoting the health of mothers and children, especially in rural areas and in areas suffering from severe economic distress."

Basis of Aid to States

The amount of \$3,800,000 authorized for maternal and child health is divided as follows:

Fund A (requires matching)

Available for payment of one half of total expenditure under approved State plans (within amount available to each State)

	\$2,820,000
Uniform apportionment, \$20,000 to each State.....	\$1,020,000
Apportionment on basis of live births.....	\$1,800,000

Fund B (no matching needed)

Available for allotment according to financial need for assistance in carrying State plan, after number of live births is taken into consideration \$ 980,000

State funds appropriated by the State itself must be made available for payment of part of costs of approved plans. Funds appropriated by political sub-divisions may also be counted as part of the total funds available for maternal and child health activities and may be used for matching Federal funds. Allotments made from Federal Fund B are, of course, included as part of the total fund for maternal and child health activities.

The State Department of Health usually uses part of the total available State and Federal funds for administration of the State Division of Maternal and Child Health, and then allots the remaining available funds to the local health departments to assist them in their plans for mothers and children.

In order that a State may receive federal aid for its maternal and child health work, the State plan and budget must be approved by the Chief of the Children's Bureau (through the Director of the Maternal and Child Health Division and his Regional Consulting Staff) and must provide for, among other things, financial participation by the State, extension and improvement of local maternal and child health services, co-operation with medical, nursing and welfare groups and organizations, and development of demonstration services in needy areas and among groups of special need.

How the Programmes Develop

The plans are usually drawn up by the Director of the Maternal and Child Health Division of the State Department of Health with, if desired, the advice of the Regional Consultants from the same division of the Children's Bureau. The maternal and child health work is done as a part of the general public health service of the State, i.e. by utilization of the machinery already working, and was, in many States, an expansion of the maternal and child health programme which existed before the Act was passed.

The State Department of Health carries on surveys within the State to locate the areas of greatest need with respect to maternal and

child health services. With the aid of federal funds, a demonstration may be set up in one of these areas for the purpose of showing the community the advantages to be gained from a good service.

The maternal and child health service which is of the greatest value to the rural community is one in which there is close co-operation between the local health officer, the public health nurses, the medical practitioners and the welfare workers, to give a generalized public health service.

The public health nurse in the field acts as a family health worker and often gains access to the home at the time of a pregnancy or illness. Certain authorities have pointed to the public health nurse as an important agent in helping to bridge the gap between scientific knowledge and its widespread applications.

Supervision and Inspection

For the purposes of this programme, the United States of America is divided into five regions, each comprising a number of States. The Regional Consultants from the Maternal and Child Health Division of the Children's Bureau are available for consultation, conference and visiting with the States in their regions, either in response to invitations from these States or in their official capacity to see that the State health programmes are being carried out in accordance with the plans submitted to the Children's Bureau.

The State Department of Health corresponds fairly closely with a Provincial Department of Health in Canada. In some, the Public Health Nursing Division is a part of the Maternal and Child Health Division, and in others it is separate. The State Department Maternal and Child Health Division is largely administrative in its activities. It does, however, organize local demonstrations until they are able to run on their own. It provides, also, in a number of States, a consultation service for the District Health Officers and individual workers in nursing, dentistry, nutrition, obstetrics, and paediatrics. The latter might be arranged by the locality employing a specialist or a practitioner with wide experience in obstetrics and paediatrics as a part time member of the Maternal and Child Health Division of the local health unit, or he may be paid on the basis of a fee for services rendered. This, by the way, is a most useful way of maintaining a vital contact between the local medical society and the public health services.

Some of the larger States are divided into Health Districts, each of which has a complete public health organization, including laboratory facilities.

In the State, the District Supervisory Nurse has a number of separate nursing units under her jurisdiction. Each consists of a stra-

regically placed station where one to five nurses have their headquarters and can keep in touch with their supervisor. Periodic meetings of the nurses of the District help to give the individual nurses the benefit of other people's experience and to catch up on modern methods of getting work done.

Actual Activities in Local Organizations

A few examples of health services in the smaller political units of the United States will give some idea of the present day trends in maternal and child health services under public auspices.

In a few areas in New York State, the public health nurses are giving a completely generalized service, including nursing care to mothers at the time of delivery. Although there was some lack of co-operation from the medical profession at first, this has now largely disappeared and delivery nursing service is an aid that many physicians would hate to be without. Some of the units giving this service are partly financed by foundation funds and were started as definite demonstrations. Many of them, however, are being gradually taken over by the localities in which they are situated and financed by them with State and Federal assistance.

In Cattaraugus County of New York State there is a complete and well established County Health Unit which started as a demonstration under the Millbank Fund and is gradually being taken over by the County. The Maternal and Child Health Division activities in this County are both educational and supervisory, for the Director of the division makes periodic visits to the local physicians to interest them in maternal and child health work and to stimulate their interest and enlist their co-operation in better prenatal care and the supervision of well babies and preschool children. Lectures are arranged for lay groups, particularly Parent-Teacher Associations, church clubs, and boys and girls of high school age. Health letters in local newspapers receive free publication. Education of the field nurse is maintained by round table conferences and annual lecture courses on important phases of their work.

The Boston Lying-In Hospital is carrying out a rather interesting survey of the effect of good nutrition in the mother prenatally on the health of the children subsequently. In this scheme the child of every mother who enrolls her child during the early months of pregnancy receives nutritional advice and child study—physical and mental hygiene—up to the age of five years. It is such a success in the community that women compete with one another to obtain the greatest advantage for their children from this programme.

One of the interesting examples of the operation of the improved health plans in the State of Oklahoma is the five-county demonstration of community public health work which places particular emphasis on maternal and child health. The conditions in Oklahoma markedly resemble those which are found in rural Canada, and, prior to this demonstration, there were extremely inadequate medical and nursing facilities available.

The present staff of this demonstration consists of a Director, who is a physician, Paediatric and Obstetrical Consultants, Two Sanitary Engineers, a Nursing Supervisor, and thirteen field nurses, all of whom are supported by State funds as there are no resources in this locality.

The unit carries on a fairly complete general public health service with the object of educating the public, the medical practitioners, training the nurses especially for obstetrical and paediatric work, and generally to reduce the disease, death and poverty in this poor rural area. In one county of this demonstration there are three special maternity nurses and two public health nurses who make contacts with all expectant and delivered mothers and urge them to attend the clinic in the vicinity. There each is given a complete physical examination and, if able to afford a private doctor, she is referred to him and he is sent a copy of the clinic findings.

If she has no doctor she is urged to select one from those in the county. A mother who is unable to pay for medical care is referred to the physician of her choice who is authorized to care for her. For this service he will be reimbursed on a sliding scale (\$25.00 down) depending on the date at which he first sees his patient in his office and the completeness of his care. Each case is gone into by a welfare worker to see whether the family budget can in any way be adjusted to meet this expense before the demonstration will take the financial responsibility for medical care.

At labour the doctor requests the services of a nurse to work with him. She works under his supervision, but follows a rigid technique, while the doctor is required to scrub and wear sterile gloves. If an abnormality of labour is encountered, there is available, through the District Office, a consultation by a full time obstetrician twenty-four hours a day, together with materials for operative delivery in the home.

Conclusion

From a study of this article, it can be seen that the Maternal and Child Health programme in the United States is developing along three very clear lines, i.e.:

1. The Federal Government is offering certain funds as grants in aid which are available to States whose Maternal and Child Health plans are in accordance with certain requirements of the Social Security Act.

2. The State is regarded as the definite planning, administering and supervising body as well as the central unit of expenditures.

3. Voluntary interest and effort are encouraged by the public authorities to stimulate local and particularly lay interest in areas of high rates, and public opinion mobilized there towards the evolution of local schemes, with the enlisting of State and local planning and collaboration in the development of an effective working programme.

J.K.L.

Ontario's New Health Handbook

Health. A Handbook of Suggestions for Teachers in Elementary Schools, by John T. Phair, M.B., D.P.H., Chief Medical Officer, Department of Health, Mary Power, B.A., Director of Health Education, Robert H. Roberts, M.A., Inspector of Public Schools, Department of Education. Members of a Joint Committee on the Teaching of Health, appointed from the Department of Health of the Province of Ontario. Published by the Ryerson Press, Toronto. Price 50 cents.

All those who serve childhood and the family will find much to interest and guide them in this new health handbook.

Originally compiled for teachers in the elementary schools, it indicates the various ways and means in which a health programme may meet the individual needs of the child throughout the successive and progressive stages of mental, physical, emotional, and social development.

Because the child spends so many of his twenty-four hours at home with his parents as his natural teachers, all workers who contact homes will find the handbook an invaluable aid in guiding parents to take their share of responsibility for child health.

The book is divided into three parts, clearly and interestingly written. Part I shows the need, and defines health education. Although the authors have defined it as it applies to the school, the same principles are readily applicable to the daily home life of the child. In fact, the second paragraph of Chapter I shows the important contribution of the home environment to the child's opportunities for learning and practicing healthful living.

"The child's health status is determined for the most part by the practices and knowledge of his parents. In the homes of many children the newer knowledge of nutrition is not applied in matters of food, sleep and rest, sunshine, play, and recreational activities. The child does

not possess adequate scientific knowledge which will help him to understand the reasons for certain practices. He is oftentimes influenced by dogmas, either those of his race or of his family." (Page 1. Part II of Health Handbook). Chapter VI, Part I—The Individual Child—emphasizes the individual differences of home environment, physical as well as mental development, and their effect on learning in the school child. Chapter VII gives the obvious deviation from normal with which the teacher should be familiar, as suggesting need for further observation, and medical care.

Part II outlines health education in the regular grades, including the more progressive methods of modern education which adapts knowledge, attitudes, and practices to the child's limit of learning. Since it is understood that all life experiences and not the school alone, contribute to the education of children, it seems important that all family workers understand modern educational methods in order that we may be better prepared to interpret to the family the aims of the school, at the same time improving our own educational methods in the homes in the interest of all children.

Part III gives scientific facts grouped under headings easily available for reference, or as an outline for teaching. These chapters will also be of interest to all workers either as subject matter or observation, with recommendations for health supervision of a family.

Lay members with special interest in children should also find the Health Handbook interesting and profitable reading, for the newer system of education which considers all phases of child development, and the present and future needs of the individual child, deserves the sympathetic understanding and cooperation of all members of the community.

—A. G. NICOLLE

"IT HAS often been said that a community can, within certain limits, have as good health as it is willing to pay for. This statement, like most that are intended to startle, is only partly true. Very many communities . . . although willing and eager for better and more adequate medical facilities, cannot have them because the total income of the people and the total revenues of local government are too low to provide them . . . In other communities, where the amounts expended may be adequate, some of the funds may be going for care from physicians, dentists and nurses who are not properly trained, for health agencies that are not well administered, and for hospitals behind the times in equipment, or for which the demand no longer exists. Medical institutions, like 'orphan asylums', may be empty bedded relics of someone's attempt to secure posthumous fame, unless they fit their programs to the community's need."

"Your Community", by JOANNA C. COLCORD.

Huilota Dykeman

NURSING AND welfare services across Canada will be shocked at the passing on February 26th in her home at Saint John, of Huilota Dykeman, for nearly a decade and a half, Chief Public Health Nurse of the Province of New Brunswick. One of the most vigorous and forthright members of her profession, as of the public service of her province, it is almost impossible to think of her suddenly stricken, dropping, and gone.

Born and bred in Saint John, Miss Dykeman was of old New Amsterdam Dutch stock, than which few strains finer entered the life of this country with the movement of the United Empire Loyalists to Canada after the American Revolutionary War. Her forebears were members of that unusual and energetic pilgrimage which made of the wilderness a city and a province within the span of a few months. Her clarity of mind and her hard common sense came from the sturdy traditions of the Netherlanders, but like all New Brunswickers she was proudly devoted to her old province by the sea.

She knew it better than most of its sons and daughters, for, with the exception of her course at Johns Hopkins, her entire life was spent therein, and like her father and her brother she was fond of the outdoors, and knew its rivers and woodlands long before her difficult task as chief public health nurse took her into its farthest confines. The Tobique, the Acadian North, the struggling interior, the Marine boundary, the south coast, she knew as the palm of her hand. The lack of adequate, or even minimum services for the protection of its child life particularly weighed upon her as she travelled her own and other provinces and saw how comparatively slight were the provisions in New Brunswick. At the same time, her practical realism sketched the poor economic conditions which prevail over large parts of New Brunswick and which have held back the developments that have moved so far apace in the other two eastern Maritimes. Her own vision and vigour, however, showed her as plainly that New Brunswick, and particularly Saint John, could do far more for its disadvantaged families and children if there were wider knowledge, a citizenship more intently concerned with the problems of its own community.

And so she gave of her experience far outside the narrower range of health activities as such, in the stimulation of community services, in the establishment of camps, in the improvement of procedures in the institutions of the Province, in the strengthening of children's aid societies, and particularly in the better co-ordination of services in Saint John, in the founding of the Family Welfare Association and the Social Service Exchange. She worked steadily for the enactment of the

Children's Protection Act, as yet unproclaimed, and for better provisions for the feeble-minded. She was one of that small group—Mr. A. M. Belding, Dr. Abramson, "Tommy" Simpson, "Don" Fraser, Father Lockary, Dr. Roberts, Mr. J. L. Brittain, Rev. Mr. Lawrence, Dr. Harrington, Mr. Chivers Fisher, and others in the Rotary, Kiwanis, Council of Women, I.O.D.E., Catholic Women's League, and Women's Institutes—who worked hard in the New Brunswick survey and had so much to do with getting the co-operation of the government of the Province and City in the implementing of its major recommendations. Then came the depression, and in the sudden collapse of much of our shipping, Saint John was "flat" but had these services not been recast when they were, it is doubtful how the neediest citizens would have wintered those darkest years. Death and ill health cut heavily among the leaders, and these latter years have seen ground lost and discouragement grow. But Huilota Dykeman was still "pegging along" as she put it this autumn, convinced that there was a real interest growing among the younger men of Saint John and that, once again, her citizens might be roused to march another furlong. That was typical of her. Stricken three years ago, she recovered from her serious illness to "come back" and win the Maritime Women's Golf Championship in 1938, and again to strike her banner for another fight.

She was an abler woman than her city knew; a doughtier fighter than many who have been given the warrior's reed; and one whose contribution to the life of her day will be the more fully realized each time that some service calls for doing and she is no longer there to do it.

—C.W.

Sarnia Has Good Health Year

THERE WERE no maternal deaths in Sarnia, Ont., last year and infant deaths were reduced from an average of 64 per 1,000 live births for the previous four years to the low figure of 37.73 in 1938, according to the Annual Report of the Medical Officer of Health. There was only one death in the year from a communicable disease other than tuberculosis. No cases of diphtheria or infantile paralysis were reported and there were no serious epidemics of contagious disease. Compulsory pasteurization of milk for the municipality was established on October 1st, and no cases of milk or water borne diseases were reported during the year.



FAMILY WELFARE and RELATED PROBLEMS

The London Family Service Bureau Completes First Year

THE FAMILY SERVICE BUREAU of London, Ontario, adds an interesting chapter to the record of family welfare service in Canada with an annual report covering its first year of operation in 1938. That the Bureau has already made a significant and worthwhile contribution to London's welfare programme is evidenced by its record of achievement in the twelve month period and the full use of its service already initiated by many cooperating agencies and private citizens.

The Bureau was formed as an outcome of a survey of community welfare needs in London by the Canadian Welfare Council, which revealed a need for a central agency to give constructive follow-up service to families needing assistance and serve as a medium through which many voluntary groups providing help in the City might work together for the solution of family difficulties. A Board of fifteen members established the new agency, and in January 1938, Miss Maryn Emerson, formerly of the staff of the Neighborhood Workers' Association of Toronto, took over the duties of Executive Secretary. An assistant case worker and an office secretary completed the staff of three. A small office was provided as a donation by the City, and voluntary contributions from London citizens provided the balance of the budget.

Of the 448 families who came to the Bureau for advice or assistance, 159 made personal application. The balance were referred from many sources which give striking evidence of a general recognition of the need and value of the new service in London: City Welfare Department, 81; Children's Aid Society, 21; Victorian Order of Nurses, 11; Doctors, 30; Sanitorium Aid Society, 17; Service League of the War Memorial Children's Hospital, 14; Child Welfare Association, 5; Public Health Department, 21; Out Patient Department, 17; and miscellaneous (relatives, employers, school attendance officer, W.C.T.U., Mothers Allowance Investigators, Churches, Lions Club, business firms, Govern-

ment Employment Bureau, private citizens and City officials, Boy Scouts, bailiff, and Chamber of Commerce), 66.

The staff made 1,432 visits to the homes of the families or to others who could assist with information and help, and held 2,483 interviews in the office. Telephone calls were up in the thousands.

Ninety families with serious or continuing problems were accepted for "major care service," involving continuous guidance and assistance over a considerable period. In one of these cases alone, where a break in the home seemed imminent as a result of long domestic difficulty and other complicating factors, the report estimates a saving to the community of \$584 for maintenance of the children in one year, and \$5,840 for the ten year period that might have proved necessary.

This example was cited in a brief excursion into the economics of individual family treatment, but it is emphasized in the report that "we are also concerned with those other factors which go to make up the morale of those citizens who are living under such conditions that it is difficult to maintain standards. By a human and understanding sympathy with people who are in these difficulties, and yet with an impersonal detachment, great assistance can be given in encouragement, in heartening a person to carry on, in assisting them to maintain or recapture their feeling of self-respect and of responsibility to themselves, their family, and their community. Such savings are hard to measure!"

More than 300 families were given "incidental care" where the particular problem or difficulty appeared to be solved within a period of one month; 51 other cases were given advisory assistance in the office or referred to other agencies giving the type of assistance needed.

The Bureau has not dispensed any large relief fund of its own, \$15 per month constituting its average expenditure for material assistance, but it has assisted a number of voluntary organizations with investigations and case work service to families for whom help has been available from other sources. It is emphasized that any relief dispensed through the Bureau is either a part of a case work plan or is a service rendered by the office on request, to a voluntary organization in the community. Such services of investigation and recommendation were given to the Lions Club, the Sanatorium Aid, and the Service League of the War Memorial Children's Hospital, affecting relief expenditures by those organizations of approximately \$1,700. In addition, five churches, two I.O.D.E. Chapters, business firms and private citizens cooperated with the Bureau in case work plans for individual families, contributing a total of \$171 in material assistance.

In addition to the individual work with families, the Bureau also turned its hand to a number of special projects of community service.

The Social Service Index, operated by the Bureau, is at the service of community health and welfare agencies. There were 14,000 cards in the Index at the close of the year.

The Christmas Exchange, also operated by the Bureau, was utilized by various organizations to prevent duplication, and 2,555 names were registered. The Bureau also assisted in providing 300 Christmas baskets made possible by special donations received by the office.

In June a special fund was raised under the sponsorship of the Council of Social Agencies and the London *Free Press* to provide much needed summer outings in the country for mothers and babies. These outings were arranged in country homes in place of one congregate camp and the Bureau undertook the investigations for the selection of these homes arranged for transportation and medical certificates as necessary, and made direct arrangements with the families sending members to the country. Fifty-eight mothers and children benefited from these summer outings at a cost of \$313.

Recalling one of the objects of the Bureau, "to take part in the community's programme for social betterment," the report adds:

"One such programme which does not yet exist but for which there is a very definite need is a Sewing Room where the mothers in these families could learn to sew and knit and to be able to put to the best uses the materials which are available to them. We feel that such a service would truly be a step toward 'social betterment' and from that might develop a well-rounded programme such as men's discussion groups, parent education groups, homemaking groups, and purely recreational activities for those in our community that can be classed among the less fortunate. With proper and adequate backing the Family Service Bureau could give leadership in planning and organizing such a programme that would surely reach its reward in the services that it would render."

A sewing centre has since been established and is now in the first months of operation.

In many ways the Bureau is also serving as a general clearing house for enquiries of private citizens and voluntary groups, and makes local investigations when requested by family welfare agencies in other cities, benefiting from similar privileges in turn when "out of town" enquiries are necessary in connection with a local case.

The Bureau is operating on a budget of \$7,000 to \$8,000, and its first year of achievement has demonstrated great potentialities of service to individual families in need and to the larger objectives of community welfare in London.

M.B.

Public Welfare Services

A Programme for the Problem of Non-Residents

A summary of the findings of a Conference, called by the National Committee on the Care of Non-Residents and Migrants of the Canadian Welfare Council, at Ottawa, January 24-26, 1939.*

The Premise

TWO-THIRDS of the export trade of Canada turn upon key primary activities, dependent on the extraction of a comparatively limited number of staple products from our national resources, — wheat and flour, pulp, newsprint and paper, lumber, base and precious metals, and fish.

Just over one-third of our working population is engaged in these primary industries of ours, and by their very nature these activities demand a continuously renewed, vigorous, and, on the whole, young supply of labour. This labour must be mobile, is subject to seasonal lay-offs, and, at best, much of it is intermittently employed.

Therefore, the Canadian worker in the primary industries is a particularly valuable factor in our economic life, but he works under peculiarly hazardous circumstances of employment. He must not only be free to follow labour wherever it may be found, but must be encouraged to seek it out. He should not be subject to the loss of his established legal residence, and at the same time prevented from acquiring a new one within a reasonable period of self-supporting labour in another area.

The Programme

Consequently, the control of the problem of dependent non-resident persons would appear to call for:

*The full report "Wayfarers Perforce?", may be obtained on application to the Canadian Welfare Council office in Ottawa.



I. As the Liability of the Provinces

The enactment by each province of Canada of comparable residence legislation which will set up uniform practices in each for

- (1) the acquisition of legal residence at the expiration of a specified period of self-supporting residence therein, or, alternatively, at the expiration of a much longer period, for persons dependent upon social aid within that time.
- (2) reciprocal action among the respective municipalities therein, whereby legal residence will not be lost within one municipality until acquired within another, and with reciprocal adjustment of costs of maintenance, when necessary.
- (3) reciprocal action between the province itself, and its respective municipalities to provide for the establishment of legal residence within the province as a whole for persons who may have lost or never had legal residence within any one municipality therein, and the adjustment of maintenance costs accordingly.
- (4) reciprocal action among the different provinces of Canada for the registration, and if need be, maintenance or alternatively, orderly return of persons with established legal residence within one found without such legal residence in another.

II. As the Liability of the Dominion

The acceptance by the Dominion Government of responsibility for

- (1) taking steps to obtain the establishment, on the basis of uniform residence rules, of the four following generally accepted classifications on the basis of residence
 - (a) local residents, those belonging to some municipal area within a province.
 - (b) provincial residents, those belonging to no local area within a province but to the province as a whole.
 - (c) inter-provincial residents, namely those with residence in some provincial area or sub-division of it other than the province where they find themselves in need.
 - (d) migrants, or those who cannot be shown to have established residence in any province under any generally acceptable definition of residence but who have moved about from province to province in such a way as to be deprived of residence anywhere.

- (2) arbitration facilities for the adjustment of conflicting claims among provinces in respect to the establishment of residence claims for persons whose residence may be in dispute among different provinces.
- (3) assuring proper provisions, until legal residence can be acquired, for the residual number of persons who may have lost legal residence in any one province, or who, having drifted in and out of Canada, are found to be migrants or casuals without place of fixed abode, or the possibility of early establishing one.

III. As the Joint Liability of Citizens and Government

Once these residence agreements are concluded, concerted action by public authorities and voluntary agencies, under Dominion leadership, to assure

- (1) the creation of Central Registry Bureaux at all probable centres of heavy concentration of non-resident or migrant persons.
- (2) the issuance of a special Credential Card which will enable the bearer at all times to prove his place of established legal residence, or his interim status, while acquiring residence.
- (3) the withdrawal, to more or less permanent care through farm hostels and similar plans, of all persons obviously incapable of re-establishment on a self-supporting basis.
- (4) the creation of voluntary work centres for the special training of able-bodied, employable men, 18 to 30 years of age, voluntarily enrolling for a definite period of time for the courses offered through such a service.
- (5) the initiation of such other special training, works, settlement, and occupational projects as may be justified by the classifications revealed through the detailed registrations of the Central Bureaux.
- (6) every effort, within the local community, and on the part of the private employer, to develop occupational opportunities for workers, enrolling in the special training or work projects.

Les Oeuvres de Charité Canadiennes-françaises



WITH THE FRENCH-SPEAKING SERVICES

Quel Sera l'Avenir du Service Social Canadien-Français?

LE CHRIST nous a dit dans son Evangile "d'aimer notre prochain comme nous-mêmes pour l'amour de Dieu." Cette charité transcende tous nos préjugés de nature raciale, nationale, économique ou culturelle. En effet, devant la souffrance humaine nous sommes profondément émus. De cette émotion naît une sympathie toute naturelle pour notre prochain. Au début de la civilisation, l'homme limitait ses amitiés et ses sympathies surtout à sa famille et à sa tribu. Tout étranger était pour lui un ennemi. Puis, au hasard des guerres, des voyages, les diverses tribus vinrent en contact les unes avec les autres; leurs amitiés et leurs intérêts communs s'accrurent et s'élargirent; elles finirent par adopter certaines attitudes communes vis-à-vis les éléments constitutifs du bien-être humain.

Les anciens philosophes reconnaissaient l'unité de la grande famille humaine: certains d'entre eux voulaient qu'elle fût unie par les seuls liens de l'amour et de l'affection. A leurs yeux, pitié et sympathie étaient indignes de la personnalité humaine. Le Christ vient ensuite qui enseigne à l'humanité que l'amour du prochain n'est pas simplement une amitié intellectuelle, mais bel et bien une *charité*. Les plus captivantes illustrations de vie chrétienne se trouvent dans l'histoire de ceux qui se sont dévoués au service des autres.

Evolution des méthodes

Nous constatons qu'avec les siècles, les institutions changent. L'immuabilité de nos principes chrétiens n'empêche pas l'application de ceux-ci de varier. Les conditions d'aujourd'hui ne nous permettent pas

Nota—Causerie prononcée à Moncton, N.B. le 8 février 1939 par la secrétaire française du Conseil Canadien du Bien-être Social devant les membres de la Société l'Assomption. Le Conseil a été récemment chargé de faire une enquête sociale dans la ville de Moncton.

de juger des institutions de charité d'il y a cinquante ans; certaines d'entre elles très utiles alors, ne peuvent suffire aux besoins des temps présents. A cette époque d'ailleurs, pratiquait-on la médecine préventive? Un enfant naissait-il avec des défectuosités physiques ou était-il victime d'un accident: on admettait le fait et l'enfant n'avait qu'à supporter ces défectuosités sa vie durant. Aujourd'hui on trouve en maints endroits des cliniques, des dispensaires. Autant qu'il est humainement possible de le réaliser, on tâche de donner à tous l'occasion d'améliorer leur santé physique, de prévenir les obstacles de nature à détériorer leur vitalité. Le savoir scientifique s'emploie de toutes ses forces à prévenir la contagion des maladies.

Nos méthodes industrielles, éducatives et commerciales ont évolué. Ceux qui tenteraient de rivaliser avec la machinerie moderne en se servant d'outils vieux de cinquante ans, s'en iraient vite à la banqueroute. Des méthodes éducatives désuètes feraient piètre figure aujourd'hui où l'éducation technique s'affirme de plus en plus. Que diraient nos grands-pères s'ils voyaient les sommes énormes payées annuellement par leurs petits-fils aux compagnies d'assurances? Des capitaux investis dans l'industrie et la bourse ou même le petit salarié risque une partie ou le tout de ses économies?

Plusieurs voient d'un mauvais oeil l'expression "service social," se substituer au mot "charité." Ils sont sous l'impression qu'une nouvelle philosophie s'élabore pour faire disparaître la charité chrétienne. Le service social est l'art ou la technique dont on fait usage dans l'administration de la charité: mais son champ d'action ne se limite pas au seul domaine de la charité. Ses débuts s'effectuèrent dans les familles qui avaient besoin d'être assistées. Peu à peu il s'étendit aux délinquants, aux services d'éducation et de santé, à l'administration des lois sociales, à l'industrie. Il a même été d'un grand secours au travail charitable de l'Eglise.

La *clef de voûte* du service social moderne est le *traitement social* des individus. Par ce traitement, nous entendons la méthode qui permet de faire des individus ou des familles qui sont assistés, des êtres qui sauront s'adapter à la vie de la société dont ils font partie, qui y vivront heureux et indépendants. Les travailleurs sociaux, s'ils entreprennent le relèvement social d'un individu ou d'une famille, devront connaître autant que possible tout ce qui les concerne et le milieu dans lequel ils vivent. Les ressources dont dispose cet endroit, devront aussi leur être intimement connues s'ils veulent exécuter un travail adéquat. Ces ressources sont: tout le mécanisme de la législation sociale, les hôpitaux, dispensaires, cliniques de puériculture, oeuvres d'assistance familiale, oeuvres charitables privées, oeuvres de loisirs, cercles de couture, institutions de charité etc.

Les travailleurs sociaux

Les travailleurs sociaux ne se limitent donc pas au seul secours matériel. Ils touchent à tous les problèmes de la famille ou de l'individu. Après une étude approfondie, ils tâchent d'y remédier. Une famille assistée est-elle négligente ou tout simplement ignorante de l'administration du budget familial? Le travailleur social ou la travailleuse (les femmes s'occupant de service social sont plus communément appelées "assistantes sociales") tâchera d'enseigner à cette famille comment équilibrer ses dépenses avec ses revenus. S'il y a chômage, il lui faudra rechercher du travail pour le chef de famille. Y a-t-il maladie? il faudra procurer les soins médicaux qui sont nécessaires. Il se présentera au sein des familles d'autres problèmes sérieux, tels la désertion du foyer par l'un des époux, la négligence ou l'abandon des enfants. Le rôle des travailleurs sociaux est donc immense. Leur idéal est de remettre graduellement sur pied une famille ou un individu qui a perdu dans la société la place qu'il ou qu'elle a le droit et le devoir d'occuper. Ils doivent réadapter ces malheureux à leur milieu, atténuer dans la mesure du possible les difficultés matérielles causées par la maladie, et dont les répercussions peuvent être en certains cas, si graves. Ils tâchent de remédier aux soucis et aux charges familiales en recourant à l'intervention des oeuvres. Leur action est sans limite; en certains cas ils peuvent avoir une influence très étendue sur la situation matérielle et morale des familles et des individus. Ils vont parfois jusqu'à modifier l'activité mentale et émotionnelle de certains sujets. Ils tendent donc à les rendre capables de se suffire à eux-mêmes, à développer leur sens de responsabilité vis-à-vis d'eux-mêmes, de leurs familles et de la société. Les travailleurs sociaux ont leur place dans toutes les organisations qui se préoccupent de bien-être; institutions charitables, organisations des loisirs, oeuvres d'assistance familiale publiques ou privées.

L'on se rend compte alors qu'on ne s'occupe pas uniquement dans le service social d'apporter des remèdes à des situations désespérées: ce service devient préventif, tout comme l'est la médecine moderne. Il n'est pas simplement question de faire face aux seuls besoins économiques. Il faut les étudier en voyant l'apport personnel de l'assisté à ses difficultés, celui de notre système économique, de nos carences au point de vue santé et hygiène, de l'insuccès de l'école à former de bons citoyens, du mauvais usage des loisirs.

Dans son travail préventif, le service social désire donc de meilleures conditions de travail et de rétribution pour les salariés; des services de santé et d'hygiène mis à la portée de tous ceux qui en ont besoin, des écoles où les enfants recevront une formation qui les préparera non seulement à affronter la vie, à développer leur personnalité, mais aussi leur rappellera qu'ils ont des devoirs sociaux et leur enseignera comment les remplir. Il assistera l'Eglise en l'aidant à élever le niveau

moral et matériel de la population; il s'intéressera à l'organisation des loisirs et tendra à promouvoir l'union de toutes les forces de la société pour améliorer le sort des déshérités de la vie.

Les oeuvres

Nos institutions et nos oeuvres s'aperçoivent que leurs services sont souvent inadéquats et ne cadrent pas toujours avec les besoins actuels, que certains problèmes dépassent leurs prérogatives. Une supérieure d'orphelinat sait fort bien qu'elle peut pourvoir à l'éducation et au soin de la santé des enfants qui lui sont confiés, mais elle se rend parfaitement compte que l'institution ne remplace pas l'atmosphère familiale, et que les enfants qu'elle garde des années durant, ne sont guère préparés à affronter la vie. Certains enfants auraient besoin de traitement individuel que l'institution, faute de personnel compétent ou insuffisant, ne peut donner. Les oeuvres d'assistance familiale se voient débordées de travail: poussées par leur zèle, ou par suite de la pression faite de toutes parts, elles font quelquefois fausse route en entreprenant des travaux qui dépassent les bornes de leur activité. D'où surgit assez fréquemment le chevauchement des oeuvres si nuisible à la coordination et la collaboration des oeuvres entre elles. Il semble que nous devrions procéder graduellement à un développement systématique de nos services sociaux en général. Mais par où commencer? Qui consulter? se disent directeurs et directrices d'oeuvres.

Le Conseil Canadien du Bien-être Social

En divers lieux, à diverses époques, des personnes d'oeuvres, des laïcs intéressés à la question sociale, ont essayé de résoudre ces problèmes, et très souvent ont réussi à améliorer leur service après avoir tenté des multiples expériences. Il était à souhaiter que fût créé un centre où un personnel expérimenté travaillerait à recueillir, à rechercher, à analyser, à étudier des renseignements sur le service social considéré sous tous ses divers aspects. Ce même personnel serait ensuite à même de répondre à toutes les demandes venant des citoyens, des autorités civiles et religieuses que préoccupent ces problèmes avec lesquels ils sont souvent en contact, et qui sont désireux de connaître ce qui se fait ailleurs.

Une oeuvre privée, chargée de sa propre administration, choisissant son bureau de direction prit donc naissance: le Conseil Canadien du Bien-être Social. Ses membres: des citoyens individuels et les services publics et d'initiative privée qui s'efforcent d'améliorer le bien-être humain et de soulager la misère humaine. Malgré la reconnaissance officielle du gouvernement fédéral et des provinces et l'appui financier de certaines provinces, le Conseil demeure fondamentalement une oeuvre d'initiative privée. Quand donc il se présente à une oeuvre, soit

publique ou privée, il n'a d'autre autorité que celle de son grand désir et toute sa bonne volonté de coopérer sur le plan des problèmes qui sont d'un intérêt mutuel.

Depuis les dix-huit années qu'il existe, le Conseil a fait sienne la tâche d'éclairer l'opinion publique sur tous les problèmes sociaux et d'indiquer les mesures à prendre pour résoudre ces problèmes. Il se tient constamment en relation avec les oeuvres du Canada, des Etats-Unis et d'ailleurs, ainsi qu'avec la section de questions sociales de la Ligue des Nations, afin de se tenir au courant des méthodes les plus effectives et donner une réponse satisfaisante aux demandes qui lui viennent de toutes parts.

Le mot coopération est devenu, ces dernières années, le "mot clef" dans tous les domaines de l'activité humaine. On insiste sur sa nécessité pour protéger les intérêts communs d'un groupement ethnique, politique, professionnel, religieux. L'un des exemples les plus frappants de la coopération dans le service social, n'est-ce pas la formation dans nos grandes villes et même dans des centres de moindre importance de conseils d'oeuvres de charité? Les oeuvres ne pouvant plus faire face à toutes les demandes, se sont organisées d'un commun accord pour améliorer leur service et unir leur travail. Pourquoi les besoins semblent-ils plus nombreux qu'auparavant? Nous avons sans doute une vision plus étendue des besoins humains. Nos oeuvres tendant vers une organisation plus systématique découvrent des besoins qui jusqu'aujourd'hui étaient inconnus. A cela on peut ajouter les facteurs de progrès dans l'industrie qui diminue l'emploi de la main d'oeuvre, et les dépressions financières qui poussent un grand nombre à recourir aux oeuvres charitables.

Le Conseil du Bien-Etre Social s'efforce de porter à la connaissance des oeuvres les diverses expériences qui sont faites ici et là, et qui, si elles sont employées judicieusement, sont susceptibles d'améliorer leur service. Il prépare des publications renfermant des renseignements nécessaires au développement logique et sensé des oeuvres. Il lui faut le maintien constant d'une source de données très exactes. L'utilisation prudente de ces données est faite par un personnel compétent non seulement en fait de technique de service social, mais aussi dont l'expérience est assez vaste pour lui permettre d'interpréter et d'estimer justement les faits qui lui seront soumis, et de donner des conseils sages et appropriés.

Cependant le Conseil ne se fie pas uniquement à son personnel. Son association avec les diverses oeuvres et services est constante. Le Conseil ne saurait accomplir son travail s'il ne pouvait en appeler à l'expérience des travailleurs sociaux canadiens dans les divers champs d'activité du service social. Ces travailleurs donnent généreusement et

de bon coeur leur temps et leur travail, quand le Conseil est appelé à déterminer une programme d'action ou à prononcer son jugement sur tel problème donné. Par exemple, dans le cas d'une enquête sociale le rapport de cette enquête n'est pas l'oeuvre seule du personnel du Conseil. Avant d'en arriver à des conclusions qui serviront de guides, habituellement un comité est nommé et il y a toujours conférence avec des personnes d'expérience, discussion avec les autorités locales.

Le Conseil Canadien du Bien-Etre Social comprend diverses divisions, nommément celles de: l'hygiène maternelle et infantile, protection et soin de l'enfance, assistance familiale, organisation de la collectivité, utilisation des loisirs, soin et surveillance des délinquants, administration de l'assistance publique, services de langue française. Cette dernière division est en quelque sorte une "centrale" où se concentrent les problèmes sociaux des oeuvres et centres canadiens-français. Les services des autres sections du Conseil sont aussi disponibles à la section française du Conseil. C'est ici que joue le principe de coopération déjà énoncé: les secrétaires des diverses divisions trouvent en effet utile de se consulter lorsque se posent des questions relatives aux méthodes d'organisation, à la technique, à l'interprétation de certains faits particuliers.

Politique du Conseil

Quand on lui demande son avis ou son assistance, le Conseil ne perd pas de vue que, chaque centre, petit ou grand, a ses problèmes propres, et s'il préconise l'usage d'une telle méthode déjà employée ailleurs, ce n'est qu'après en avoir étudié tous les rouages; au besoin, il conseillera une adaptation de la dite méthode, ou encore il combinera les éléments essentiels dans diverses méthodes qui permettront d'aborder le problème. Par des conférences, des discussions avec les dirigeants d'oeuvres publiques et privées et d'accord avec eux, il tâche de découvrir des moyens d'action pratique, il délimitera aussi nettement que possible le domaine de ces oeuvres, leur suggérera des procédés pour parer aux nécessités éventuelles, tout en évitant le double emploi des initiatives. Le Conseil tient pour l'un de ses principes primordiaux qu'un *plan d'action bien déterminé* est de nécessité absolue avant qu'aucune décision ne soit prise au sujet de tel ou tel problème qui lui est proposé pour solution.

La section française

Soucieux de voir les services sociaux se développer dans les centres de langue française du Dominion, le Conseil a décidé d'envoyer sa secrétaire française faire une étude des oeuvres qui se trouvent dans les centres où la population française prédomine. Cette étude a pour but de renseigner non seulement le Conseil mais aussi tous ceux que cette en-

quête intéresse. Dans cette intention on a cru bon qu'il serait utile de visiter la province de Québec, en la divisant en onze principales régions, et de rédiger un rapport sur chacune de ces régions. A cela s'ajoutera une étude des centres français du Nouveau-Brunswick, du nord et de l'est d'Ontario. Par la suite, si les autorités des régions visitées le requièrent, nous serons disposés à les rencontrer pour discuter avec elles des problèmes qui les concernent.

Dans ces rapports nous nous sommes proposés de considérer d'une manière générale tout d'abord: l'arrière-plan historique d'un endroit et sa contribution aux conditions existant aujourd'hui, le mouvement de la population, les sources d'emploi, quelques statistiques sur la population. Puis plus particulièrement nous envisagerons ensuite:

- (a) *L'HYGIENE*—Un aperçu des services de santé et d'hygiène offerts par la municipalité, la province ou encore les organisations d'initiative privée —étude des hôpitaux, du travail accompli par les dispensaires et les cliniques, la mortalité infantile, les soins médicaux aux indigents, les conditions de logement et leur influence sur l'état de santé général de la population.
- (b) *EDUCATION*—Ecoles normales, écoles techniques et commerciales, collèges, couvents, classes auxiliaires, cours du soir pour adultes, relation des cours offerts par les écoles comme préparation aux emplois accessibles de l'endroit, l'assistance scolaire et sa connexion avec les autres problèmes sociaux de la famille, visite des infirmières dans les écoles et examen médical des élèves. (Le Conseil ne se reconnaît pas la prérogative de donner des avis en ce qui concerne les services de santé et d'éducation. Mais il étudie toutefois les ressources d'un endroit dans ces domaines, et cela, dans le but de constater leur influence sur la vie de famille et le bien-être individuel. Il étudie aussi leurs relations avec les autres problèmes sociaux traités dans ses rapports).
- (c) *PROTECTION DE L'ENFANCE*—Institutions et sociétés s'occupant de la protection de l'enfance, d'adoption et de placement, législation se rapportant à la protection de l'enfance: écoles industrielles, adoption et placement, aide aux mères nécessiteuses. Nous n'oublions pas non plus l'enfant illégitime et étudions les questions et institutions relatives à sa protection.
- (d) *JEUNES DELINQUANTS*—Sources des délits, méthodes de traitement pour jeunes délinquants, cour juvénile, législation au sujet des jeunes délinquants, organisations s'occupant de réhabilitation ou encore de travail préventif chez les criminels juvéniles ou adultes.
- (e) *UTILISATION DES LOISIRS*—Importance du sain usage des loisirs, oeuvres officielles et privées pour l'organisation des loisirs. Leur programme.
- (f) *ASSISTANCE*
 - 1—Assistance publique, pensions de vieillesse, aide aux mères nécessiteuses, accidents de travail, système de secours direct, fichier central.
 - 2—Associations bénévoles, St-Vincent-de-Paul, Dames de charité, comités auxiliaires des institutions, Rotary, Kiwanis, Lyons, etc.
 - 3—Autres associations, syndicats, caisse populaire, groupements nationaux et professionnels, Chambre de Commerce.

Dans le bref énoncé que nous venons de faire nous n'oserions discuter au long les mesures à prendre pour remédier à certains problèmes sociaux. Comme nous l'avons indiqué déjà, certains principes communs sont nécessaires, mais leur application varie à l'infini, et tient compte des multiples facteurs qui entrent en ligne de compte dans l'interprétation de certains faits qui orienteront le service social dans une direction plutôt que dans une autre.

Il ressort donc bien clairement que le Conseil Canadien du Bien-Etre Social ne veut pas opérer une révolution dans le domaine du service social, mais bien une évolution. Il désire tout simplement apporter sa quote-part dans l'oeuvre de réhabilitation des malheureux humains. En préconisant une administration et une organisation basées sur des principes solides, il veut épargner au peuple canadien déjà si lourdement taxé par l'accroissement continu du fardeau de l'assistance, les dépenses onéreuses occasionnées par des mesures et des méthodes inadéquates, prises au hasard et sans plan défini.

Encore une fois, qu'il soit bien compris que le Conseil Canadien du Bien-Etre Social, ne possède aucune autorité légale auprès des individus, collectivités ou oeuvres. C'est surtout et avant tout une association privée de citoyens et aussi de personnes faisant du service social dans les oeuvres publiques ou d'initiative privée, qui se sont unis d'un commun accord. Ils ont l'oeil ouvert sur les dangers qui menacent la vie de notre peuple, et ils croient sincèrement que l'union de leur diverses expériences aideront à établir les principes et les pratiques qui faciliteront la protection du foyer et de l'individu, et en général, amélioreront les conditions de vie au Canada.

M.H.

Le Bureau Social de St-Jean-Baptiste, Ottawa

POUR LA première fois dans l'histoire des oeuvres sociales d'Ottawa, une paroisse catholique vient de tenter d'établir un secrétariat paroissial pour ses oeuvres charitables. Le Conseil Canadien du Bien-Etre Social a été appelé dès le début à donner son avis sur l'orientation que pourrait prendre une telle oeuvre.

La secrétaire de ce Bureau a fait divers stages dans les oeuvres, afin de bien déterminer le travail que serait appelée à rendre l'oeuvre dont la direction lui a été confiée. Le Bureau Social de St-Jean-Baptiste oeuvre aujourd'hui ses portes. Il devient un centre de triage et de dépistage pour les familles assistées de la paroisse St-Jean-Baptiste. Il ne cherche en aucune façon à remplacer les autres oeuvres de la ville. Il collabore de très près avec elles, et supplée à leur travail en certaines circonstances.

Nous souhaitons au Bureau Social de St-Jean-Baptiste beaucoup de succès dans l'oeuvre qu'il entreprend.

M.H.

Le Conseil des Oeuvres, Montreal

LE 10 FÉVRIER dernier "Le Conseil des Oeuvres" tenait sa troisième assemblée annuelle à laquelle fut présenté le rapport de l'activité du Conseil pour l'année 1938.

Le Conseil a, en décembre dernier, prévu à l'organisation de divers comités nommément:

1. Fichier Central des Oeuvres
2. Bibliothèque et Documentation
3. Relations extérieures
4. Questions à l'étude
5. Personnel des comités et sections d'étude
6. Inventaire des Oeuvres
7. Demandes d'adhésion

Le Conseil a contribué pour une large part à l'organisation du Bureau d'Assistance aux Familles qui a pris naissance en juillet dernier. Cette oeuvre s'occupe surtout de réhabiliter les familles et les individus qu'elle assiste. Elle est devenue automatiquement un centre de pratique pour les élèves de langue française se préparant au service social.

Nous notons avec plaisir l'organisation d'une oeuvre très utile qui vient de prendre place au milieu des oeuvres affiliées à la Fédération des Oeuvres de Charité Canadiennes-Françaises de Montréal. Il s'agit de la Société d'Infirmières Visiteuses qui donne des soins à domicile aux malades pauvres.

A Montréal encore débute une section féminine de la Société Saint-Vincent de Paul. "Les premiers efforts de la section féminine vont se concentrer sur l'organisation et l'alimentation du Grenier du Pauvre, lequel est appelé à retenir le trop plein des quartiers riches pour le déverser sur ceux qui sont trop pauvres pour subvenir à leurs propres besoins. Le rôle de la section féminine est de compléter le travail de la section masculine, là où une main de femme serait préférable: femmes seules, veuves, femmes abandonnées, conseils quant à la tenue du ménage, cuisine, puériculture, éducation des enfants."

Le Conseil des Oeuvres attire l'attention de ses membres sur le grave problème des "non-résidents" dont cette revue a entretenu ses lecteurs au cours de sa dernière livraison. Pour conclure son rapport annuel, le Conseil des Oeuvres dit avec beaucoup d'à propos: "Constatons que nos oeuvres de charité privée, dispensées de charge de l'assistance aux mères nécessiteuses et aux non-résidents, réaliseraient des économies sérieuses qu'elles pourraient employer à l'expérimentation dans des champs d'activité laissés en friche jusqu'ici. La charité reprendrait ainsi son véritable rôle d'initiatrice de progrès sociaux." M.H.

News from the National Federation of Kindergarten, Nursery School and Kindergarten-Primary Teachers

The Child and the Radio

MARY MACFARLAND

Publishing Chairman

THIS GENERATION is both blessed and cursed by the powerful influx of new inventions. Difficulties always occur with an unfamiliar medium and in the developmental stages it takes time to discriminate between the good and the evil forces. One of the most influential of these forces is the radio. In its mechanical perfection the radio has been placed in the same category with such modern conveniences as the telephone and the electric light. Since we are gradually discovering that we cannot live without the radio the challenge is how to live with it most profitably.

The interest in children's programmes is becoming increasingly evident as indicated from both within and without the field of broadcasting. The more progressive representatives of the broadcasting officials, the parent groups, educationalists and physicians are actively concerned. How does the radio affect the child's cultural development? What type of citizen will result? How is it affecting their emotions? As a progressive body of educationalists, it is only fitting that we should be acquainted with some of the phases of this problem.

A number of surveys have been undertaken in an attempt to evaluate children's radio programmes. The most significant outcome is the noted frequency with which the children's favourites rank lowest in the parent's scale of approval, and those programmes commended by parents appear at the bottom of the child's preference list. Naturally, the voice of the parents is the most vigorous in protest. These indictments vary in strength from the mild remonstrance to strong censorship, the following is a typical remark. "My son, who is six, had no nocturnal difficulties from radio programmes, but his play movements, during the day, had an occasional 'Dillinger' flavour."

The chief complaints of parents are:

1. The very poor diction and English used by the characters.

2. The deliberate play upon the emotions.
3. The wrong type of advice on the handling of life's problems and finally,
4. The moral and financial obligations incurred for the promotion and sale of merchandise.

A radio sponsor's greatest ally in the home is the child, providing he can secure the child's sympathy. To gain this juvenile rapport the sponsor relies upon the power of bloodshed, thunder, shooting and general villainy. A thrilling mystery is seized upon and devoured with an avidity that leaves the parent aghast. Parents and teachers are questioning the effect of such programmes on the child's opinions. What harm has come to the last generation from reading the inaccuracies of Jules Verne or the romances of H. G. Wells? Still it is an indisputable fact that some programmes are objectionable.

It might surprise you to know that the strongest voice of criticism is that of the producer. He recognizes quite frankly that several of the so-called "Thriller" type of programmes have undesirable features. To the casual observer improvement appears relatively an easy task.

Since broadcasting originated in scattered private stations working on a purely commercial basis and independently, it is only natural that radio has inherited the multiplicity of mercenary programmes for children which exist today. Even at the present time the children's radio is basically an industry not a cultural art. The serial produced by inferior script writers "works" and is less costly than would be the use of a good writer or actor. The real tragedy is that literally hundreds and thousands of dollars are paid to broadcasting companies for such a series.

Why can not these serials be defeated at their own game? With our wide knowledge of children's stories we wonder why the broadcasters do not utilize the wealth of excellent literature and music. Here is another complication. The copyrights are often extremely high and in some instances unavailable. Also, radio writing has a distinctive form of expression and an established author is not interested in adhering to a stereotype form. So the hands of all who wish things to be different would seem to be tied by practical difficulties.

However, the pressure of public opinion has in some measure alleviated the worst features of many programmes, so that today even those which are commercial have to meet certain ethical requirements. Let us turn now and glance at a few of the efforts made on behalf of the young child in the field of broadcasting. In all centres it is theoretically realized that the vivid reality of the radio presentation affords an opportunity both to entertain and aid the child mentally.

As far as the Canadian Broadcasting Corporation is concerned, at present, it has only been able to make a beginning towards some kind of ordered schedule for children. Their ultimate endeavour is to dispense with the type of programme to which parents make a valid objection, yet at the same time not ignore the children's preferences. In this regard they are very anxious to co-operate with such bodies as ours, "In order to benefit from expert advice."

In 1935 the Columbia Broadcasting System established an advisory committee on children's programmes. The aim was to create programmes that would meet with the approval of the parents, children and teaching authorities and to utilize the research facilities of the Child Study Association of America.

Since 1929 school broadcasting in Great Britain has been in the hands of a Central Council. Their function is to guide the B.B.C. both on contemporary educational policy and on the detail of its practice, the B.B.C. cannot be said to have progressed as far in the realm of entertaining as they have in education. Every evening there is a children's hour from 5.15 to 6, which commences with subject matter suitable for Kindergarten.

Since we realize that forbidding, regulating and selecting fail to impress the consumer—the young listener—it seems more profitable to turn our attention to the source—the producing end. In order to counteract the offensive strain we must be quite certain, first, that we recognize good programmes from the child's viewpoint. In Eisenburg's study the outspoken statements of the children indicate a deep appreciation of the thrills and fascination of some programmes. Evidently modern living has robbed childhood of many of its legitimate adventures. Is it to be considered abnormal for a child to seek an escape mechanism? May we not as teachers with a little ingenuity and resourcefulness supply some of the missing ingredients in these children's lives?

If programmes cannot be ruled off the air and if children cannot be denied a privilege without a cause it seems reasonable that force of numbers will banish the destructive elements. I have been advised that upon receipt of one thousand critical letters a station is forced to withdraw a programme. In the last analysis lack of purchasing power will drive the objectionable series from the air.

Progressive leaders wish to see an improvement, then why does it not take place? If we become familiar with the industry, if we mobilize through wide-spread organizations, such as ours, the influence would be incalculable. I question whether any person who really understands children has the slightest doubt but that good radio programmes, written and acted with ingenuity and skill would exercise an immediate appeal to the child.

Suggested Radio Programmes

CBC—Monday to Friday, 5.30-5.45—"The Magical Voyage to the Dominion of Candy." CBC—Saturday 5.15—"Just Mary." MBS—Mon., Wed., Fri., 5.45—Dorothy Gordon, "The Children's Corner." NBC—Thurs., 5.15—Hans Christian Andersen Fairy Tales. CBS—Thurs., 5.15—Nila Mack's "Let's Pretend." WGR—Sat., 10 a.m.—Children's Hour. CKCL—Sat., 10.45 a.m.—In Storyland. MBC—Sun., 1—Irene Wicker's Musical Plays. CBS—Sun., 10.30 a.m.—Children's Hour.

Book News

- I. L. Eisenberg—"Children's Preferences and Reactions in Radio Programs" Teacher's College, Columbia University, 1934.
- Parent's Magazine*, June 1935. Agnes E. Benedict—"A United Front on Children's Radio Programs" MS.
- Parent's Magazine*, May 1933. Clara S. Littledale—"Better Radio Programs for Children."
- Parent's Magazine*, February 1939. Josette Frank—"These Children's Programs."
- Annals of the A.M. Academy*, Volume 177-80, 1935. S. M. Gruenberg—"Radio and the Child."
- The Journal of the National Ed. Assoc.* May 1935. Thomas R. Henry—"Terrorism on the Radio."
- Scribners*, October 1934. Arthur Mann—"Children's Crime Programs."
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Local News

From our Associated Kindergarten Associations.

The Kindergarten Section of the Ontario Educational Association announces a very interesting Programme for the Easter session.

Theme—Speech Training for the Kindergarten and Primary Child.

Miss Marjorie Gullan, founder of the Speech Training Institute, London, and Lecturer in London University will demonstrate with children. Those who know Miss Gullan's work will appreciate this great opportunity.

At Margaret Eaton Hall—The Toronto Children Players under the direction of Dorothy Goulding will produce a "Play" and demonstration of stage setting etc. This will be a great help to those interested in producing plays with little children. This will be followed by a Reception and Tea with the members of the Toronto Kindergarten Association.

Other interesting and important events will be:—

Practical Demonstrations of Speech Training covering every phase of Kindergarten work by members of Kindergarten Section.

Educational British and American films.

Display of Photographs showing Kindergarten activities.

Collection of Penny Toys from various points of Province.

The morning meetings will be held as usual at Wycliffe College.

The Hamilton Kindergarten Association features actively in all Hamilton's educational projects. At the December Conference they arranged a practical address on finger painting given by Miss Marjorie Seaney of the Hamilton Normal School.

In February they met in a joint programme with the teachers of the elementary school. At a luncheon meeting during this conference Miss Dorothy Millichamp, our Federation Chairman discussed with them "The Development of a Habit of Interest" as the most important contribution we can make to elementary education.

The Toronto Kindergarten Association is glad to report a successful year with a membership of 140. The monthly meeting programmes have offered inspiration and practical help, the former through addresses and the latter through demonstrations of various enterprises involving the use of progressive Kindergarten methods.

The maintaining of the Kindergarten Cottage at Bolton Camp continued to be a matter of vital interest and, during the past year, further equipment has been added, thus making possible still greater effectiveness in the work. Three Toronto Kindergartners directed the Summer activities of the camp.

The Children's Plays, sponsored by the Toronto Kindergarten Association, again have been a valuable asset in the cultural life of Toronto children, the total attendance was 5,142 during the past season.

As an education organization, the Association has as its supreme aim the further qualifying of its members to assist in developing the Kindergarten child as richly as possible.

The Nursery School World is pleased to announce that a Nursery School Committee has been formed by the Welfare Council of Toronto. This committee will function in a very practical way, receiving inquiries from those interested in organising such schools, advising in regard to building requirements and staff, providing equipment lists and giving supervision in routine procedures.

Canadian Welfare Council

Founded in Ottawa, in 1936, as the result of a National Conference of Child Welfare Workers, convened by the Child Welfare Division, Dominion Department of Health, COUNCIL HOUSE, 285 COOPER ST., OTTAWA, CANADA.

OBJECT

- (1) To create throughout the Dominion of Canada an informed public opinion on problems in the field of social welfare.
- (2) To assist in the promotion of standards and services which are based on scientific principles and which have been proved effective in practical experience.

METHODS

- (1) The preparation and publication of literature, arrangement of lectures, addresses, radio and film material, etc., and general educational propaganda in social welfare.
- (2) Conferences.
- (3) Field Studies and Surveys.
- (4) Research.

MEMBERSHIP

- The membership shall be of two groups, organization and individual.
- (1) Organization membership shall be open to any organization, institution or group having the program of Canadian Social Welfare wholly or in part included in their program, articles of incorporation, or other statement of incorporation.
 - (2) Individual membership shall be open to any individual interested in or engaged in welfare work, upon payment of the fee, whether that individual is in work, under any government in Canada, or not.

FEES

1. Sustaining Members..... Annual Fee, \$50.00 — Representatives: 3
 2. National Organizations..... Annual Fee, \$5.00 — Representatives: 3
 3. Provincial Organizations..... Annual Fee, \$3.00 — Representatives: 2
 4. Municipal Organizations..... Annual Fee, \$1.00 — Representatives: 1
 5. Individual Members..... Annual Fee, \$1.00 — Representatives: 1
 6. Annual Non-Member subscription—The WELFARE Summary..... \$1.50
- In electing the Governing Board and the Executive, all members will be grouped according to their registration by the Treasurer.
- Every member will receive a copy of the proceedings of the Annual Conference and such other publications as may be published from time to time.

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